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GRAMMAR
OF THE
BIBLICAL CHALDAIC LANGUAGE
AND THE
TALMUD BABLI. IDIOMS.

BY
✓
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TRANSLATED FROM THE ITALIAN, AND LARGELY REVIEWED

BY
J. S. GOLDAMMER, D.P.,
RABBI IN CINCINNATI.

"Qui transtulit sustinet."



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To

THE PRINCIPAL FOUNDERS OF THE HEBREW UNION COLLEGE:

DR. I. M. WISE,
M. LOTH, Esquire,
H. ADLER, “

Dedicated

RESPECTFULLY

BY

THE EDITOR.

PREFACE BY THE EDITOR.

THERE is no ancient language into which the grammarians have brought more confusion for its teachers and pupils than the Chaldaic. They have compiled rules and laws for the study of this vernacular regardless of its different dialects, and thus have increased the difficulties the student has to meet with whenever entering the field of dead languages. The attempt, therefore, to treat particularly each dialect of this tongue in its grammatical proprieties, in order to make the student perceptibly familiar with the different principles prevailing in its different phraseologies, must be considered as one of the methods the most appropriate for acquiring a thorough knowledge of the Chaldaic language, and that the author succeeded in his endeavors is unquestionably shown in each paragraph of this work.

The method applied in this grammar is as plain as intelligible, and entirely adapted to the use of the student who aims to acquire in as short a time as possible a clear understanding of the Chaldaic sections in the Bible, which are of the greatest importance to biblicists, and especially to theologians.

As to the talmudical grammar, it seems proper to be observed, that :

1) This grammar is the first attempt that ever has been made to show the dialect of the Semitic tongue in the Talmud, hitherto considered as of a style as confused as anarchical, to be inferior to *no* language concerning the grammatical organizations of laws and principles, without which no language ever became the true expression of ideas.

2) By the use of this grammar the student will acquire a knowledge of the subject he chooses to study on clearer, and a perception more definite than has generally been the case as long as a grammarless method has been observed.

3) This grammar affords the teachers of the Talmud a new method of instruction, more fruitful and more efficient than any that has been observed ever since in any theological school.

4) The difficulties of self-instruction in the Talmud, almost insuperable, as is generally known, will greatly be surmounted by the use of this grammar.

There are some of the **למדנים** who boastingly claim to have acquired talmudical attainments without the least knowledge of grammar; but such claims are to be credited no more than the pretension of a mariner to determine the direction of his ship without the aid of a compass; for, what the compass is to the mariner, that is the grammar to the **למדן** in the ocean of the Talmud.

5) The importance of this grammar will be highly acknowledged by every scholar of Jewish theology, not only in regard to the study of the Talmud, but also to what concerns the reading of the vast literature accumulated around this gigantic work during so many centuries. There is within the whole range of our

theological literature scarcely one writer who did not make use of the talmudical dialect, and there will be found ever so many passages which, hitherto obscure to the reader for want of a theoretical knowledge of the language, may satisfactorily be elucidated by application of this grammar.

But above all these considerations, this book owns yet another, more intrinsic merit for the favor of all friends of Semitic literature and for their permanent patronage. This merit consists in the facility it furnishes to a ready knowledge of a language which not only was spoken by a people yet in existence, and in close intercourse with almost all living nations, but which also embraces within its sacred folds thoughts and ideas being the very nucleus of our present moral and religious life. At a time when the monuments of dead antiquity rise to tell us stories of lost ages; at a time when the sounds that rung on the lips of nations forgotten thousands of years ago, and of scarcely any relation to the conditions of our present life, are resuscitated and remolded into their original forms—at such a time one can hardly be able to plead in excuse for dooming to silence a tongue that speaks even as yet as powerfully to the very soul of our life as in times of yore. Let us therefore release from oblivion our beloved Talmud, and adapt it to a thorough study for our youth in removing every obscurity from its language through the light of a grammatical exposition of its laws and principles, as was intended to by the author of this book. And should the feeble efforts in translating it into English prove a help to the American student of Jewish learning, such as to enable him to

acquire a clear knowledge of the Talmud, then the Editor's fondest anticipation will fully be realized.

Considering this grammar as the first attempt of the kind, the reader will hardly find it strange that the author's opinions, though keenly developed and supported by deep erudition, yet often lack that trait of plain truth which alone determines the reader's mind to surrender without objection. At such occasions I—*facile est inventis addere*—have laid before the reader my own views in marginal annotation, unsigned, however, while the author's own remarks are signed by : A.

I. S. GOLDAMMER.

CINCINNATI, February, 1876.

INTRODUCTORY REMARKS.

CHAPTER I.

§ 1.

THE Biblical Chaldaic is that language in which the following chapters and verses of the Scriptures are written, viz.: In the book of Daniel, from the fourth verse of the second chapter to the end of the seventh chapter; in the book of Ezra, from the eighth verse of the fourth chapter to the eighteenth verse of the sixth chapter, and from the twelfth to the twenty-sixth verse of the seventh chapter; further, in Jeremiah, the eleventh verse of chapter ten; and finally, two words in Genesis, chapter thirty, verse forty-seven.

§ 2.

The Biblical Chaldee is the oldest relic preserved of the ancient Chaldaic or Aramaic tongue. There exists besides this no book whatever handed down to us in the vernacular idiom of the earliest Chaldeans. As to the writings known to be the Syriac or Chaldaic literature, of which the "Peshito," a version of the Scriptures, is the oldest work, they belong mostly to the Christian era, and are written by Christian authors.*

* C'est donc aux Juifs que nous devons ce qu'il est possible de savoir sur l'ancien idiome arameen." Renan, *hist. gén. des langues antiques*, p. 214, which translated reads: "It is to the Jews that we are indebted for all that we may possibly know about the ancient Aramaic idiom."

§ 3.

The Biblical Chaldaic is written with the Hebrew characters furnished with the Hebrew vowels, and in accordance with the rules of the Hebrew grammar. There occurs, however, occasionally a long vowel in connection with a short and unaccented syllable, as in : באִישָׁא, Ezra iv. 12 ; * מְרִינָא, id. v. 8 ; vi. 2 ; עֲבִירָא, Daniel ii. 49 ; Ezra v. 8 ; גְּבִירָא, Dan. ii. 20, 23 ; שְׂאֲלָא, id. iv. 14 ; בְּלִשְׂאֲצַר, id. i. 7, etc. ; שְׂשִׁבְצַר, Ezra v. 14, 16.

§ 4.

The Chaldaic orthography differs from that of the Hebrew in regard to the פְּתַח furtive. It is omitted at the ה preceded by צִיר, f. i. בִּיתָה, instead of בֵּיתָה, as is the case in Hebrew, as in הַגִּבְיָה.

§ 5.

In the Chaldaic the קִמָּץ has the peculiarity of contracting to no shorter vowel, but to remain unaltered (v. § 19). It is, however, omitted at the end of words in cases where the א disappears, *e.g.*, מֶלֶכָּא king, מֶלְכִּין, and corresponds generally to the חֹלֶם in Hebrew, *e.g.*, דֹּר = דָּר generation, שְׂאֵל = שָׂאֵל : inquiring.

* In later editions and lexicons this word has been changed into באִישָׁא, but this is a mere corruption, as the form באִישָׁא (contr. בִּישָׁא) is frequently occurring in the Chaldaism of the Talmuds, both the Yerushalmi : Taanith iii. 4 ; Chagiga ii. 1, as well as Babli : Berachoth, p. 22a, where, according to Aruch, it must read באִישָׁא הוּא. The meaning of this word is : bad, evil, in the physical as well as in the moral sense of the word.

§ 6.

The ׀ at the end of a word has the quality of a guttural letter, so as to be preceded by open vowels.

§ 7.

The י (Jod) preceding ׀ and ׀, as suffixes, is generally mute; it solely denotes the plural (§ 14).

§ 8.

There is a relation between a part of the consonants of the two languages, the Hebrew and the Chaldaic. The lingual letters ׀, ט, ׀ stand frequently in the Chaldaic for the dentals, ז, צ, ש, employed in corresponding Hebrew words. So also are used in the Chaldaic ע for צ, פ for ב, and ר for נ of corresponding Hebrew words.*

§ 9.

The letters איתן משה וכלב are employed in the Chaldaic as servile letters for the same purpose as in the Hebrew, with the exception of the ש, which is used only as a prefix to make the שפעיל-form (s. § 46).

§ 10.

In other Aramaic dialects the ׀ is used, instead of ׀, to make the reflective forms of the verbs (v. § 42), the first radical of which is a ז; *e.g.*, אֶזְזֵמֶן. This ׀, however, is found only in the lectio marginalis (masorah) to Daniel ii. 9, but not in the text. They also make use of the prefix ׀ to express the relative:

* *E.g.*, אֶבְצִינָא I beg, Heb. בָּצַר; אֶפְרִיזֵל Heb. בָּרָזֵל iron.

which, instead of the separate particle **וְ** in the Bibl. Chal. for the same purpose (§ 37). The prefix of the word **וְדָנָה**, Daniel ii. 31, vii. 20, is considered by some to be such a particle, which, however, is incorrect, as will be shown § 36.

§ 11.

The letters **הם וכלב** serve, like in the Hebrew, as prefixes. The **ה** denotes simply the interrogative, and never, as in the Hebrew, the demonstrative, or the article, or the local. The **מ** signifies: of, from, out, as in the Hebrew, and occurs in **מִצֵּד**, Daniel vi. 5, and Jeremiah x. 11; **מֵאֶרְצָא**: from the earth; the word **מִן**, however, is generally used in the Bibl. Chal., as also in the Syriac. The **ו** signifies, like in Hebrew, the conjunction; but there is no **ו** conversive in any Chaldaic dialect. The **ל** and **ב** are in the Chaldaic of the same service as in Hebrew.

§ 12.

The definite article is denoted in the Chaldaic by annexing the **א**, preceded by a **קִמְצָא**, to the root of the word; *e.g.*, **מֶלֶכָא** the king, **מֶלְכֵינָא** the kings. A noun ending with such an additional **א** is said to be in the *status emphaticus* (from *εμφαίνειν*: to indicate), while without it, in the *status absolutus*. Sometimes the **א** is substituted by a **ה**, as in **רֵאשָׁה**: the head, Daniel ii. 38.

§ 13.

The laws for the punctuation of the Bibl. Chald. were but little known during many centuries; hence, the want of correctness and consistency in the different editions of this idiom (see §§ 14, 19, 29, 31).

It is to be understood that the above words are not contained in the few remnants of the which had originally been deficient thereof. The suffixes in אֱלֹהֵיהֶם, v. 5, their God ; בְּיָדָהֶם, in their hand ; name (see § 30). There are in the same class לְהוֹם is also in Jeremiah x. 11. There is found to the particle על, upon (see § 122), which The following words are examples for the backs (parts of the back) ; רַגְלֶיהָ, her feet ; רַיָּה over her, ib. iv. 14 ; v. 21). Some of these with a קמץ instead of a פתח.

PARADIGM OF

Singular.

Absolutus,	חֵיָּוָא animal,	
Constructus,	חֵיָּוָה animal of,	
Emphaticus,	חֵיָּוָהָ the animal,	
Possessive,	חֵיָּוָתִי mine animal,	missin
	חֵיָּוָתְךָ thine animal,	missin
	חֵיָּוָתָהּ his animal,	חֵיָּוָתָהּ
	חֵיָּוָתֵנוּ our animal,	missin
	חֵיָּוָתְכֶם your animal,	missin
	חֵיָּוָתָהֶם their animal.	חֵיָּוָתָהֶם

masc. suffix.

CHAPTER II.

THE NOUN.

§ 14.

The Chaldaic nouns and adjectives have four forms: 1. *Absolutus*; 2. *Constructus*; 3. *Emphaticus*; 4. *Possessive*.

§ 15.

The Chaldaic nouns and adjectives have two declensions: 1. the Masculine and 2. the Feminine gender.

PARADIGM OF THE FIRST DECLENSION.

Singular.

Absolutus, עתן time,
Constructus, עתן of time,
Emphaticus, עתנא the time,
Possessive, עתני my time,
 עתך thy time,
 עתיה his time,
 עתנא our time,
 עתיכון your time,
 עתיהון their time.

missing,
missing,
עתיה her time,
missing,
missing,
עתיהון their time.

fem. suffixes.

Plural.

עתנין times,
עתני of times,
עתנא the times,
עתני my times,
עתך thy times,
עתיה his times,
עתנא our times,
עתיכון your times,
עתיהון their times.

masc. suffixes.

missing, my times,
missing, thy "
עתיה her times,
missing, our "
missing, your "
עתיהון their "

fem. suffixes.

ting word-forms are to be considered as such, because they Chaldaic preserved in the Bible, but not that this idiom suffix **הון** is found in Ezra sometimes substituted by **הם** as l, ib. 8 ; **בְּרֹאשֵׁהֶם**, ib. 10. in their head ; **שְׂמֵהֶם**, ib. ib. their hapter found even the words **לָהֶם**, **לָכֶם** with **ם** instead of ound no noun with the suffix **־נא**, it occurs only annexed h is taken in plural form **עֲלֵינָא**, Ezra iv. 12, 18 ; v. 17. suffix **־יה** ; **נְפִיָּה**, her wings ; **שְׁנִיָּה**, her teeth ; **נְבִיָּה**, her **טַפָּ**, her nails ; **קִדְמִיָּה**, her previous (beasts), Dan. vii. ; **עֲלִיָּה**, words stand in different editions of the Bible incorrectly

§ 16.

THE SECOND DECLENSION.

Plural.

g,	} fem. suffix.	חִיָּוָן animals,	} masc. suffix.	missing,	} fem. suffix.
g,		חִיָּוָתָא animals of,		missing,	
her animal,		חִיָּוָתָא the animals,		missing,	
g,		חִיָּוָתִי my animals,		missing,	
g,		חִיָּוָתְךָ thy animals,		missing,	
their animal.		חִיָּוָתֵהּ his animals,		missing,	
		חִיָּוָתֵנָּא our animals,		missing,	
		חִיָּוָתְכוֹן your animals,		missing,	
		חִיָּוָתְהוֹן their animals.		חִיָּוָתְהוֹן.	

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הֵן. The only words found with this termination: בִּינִיחֵן, Daniel vii. 8; כְּלִחֵן, ib. 19; מִנִּחֵן, ib. ii. 33, 41, 42, are written with a ך; the correction by the lectio marginalis to בִּינִיחֵן, etc., is, however, the form used by all other Chaldaic dialects.

§ 17.

Nouns, which in the Hebrew have two Segols (פֶּעַל) have in the Chaldaic שׁוּא and פֶּתַח, or שׁוּא and צִרִי, *e.g.*, כֶּסֶף H., כְּסָה Ch.; צֶלֶם H., צִלָּם Ch. The Hebrew form פֶּעַל is changed in the Ch. into פְּעַל, *e.g.*, קֶשֶׁט, truth, H., קֶשֶׁט Ch.; תִּקְוָה H., תִּקְוָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

§ 18.

Nouns which in the Hebrew have two קָמֶץ take in the Chal., for the most part, שׁוּא and פֶּתַח, as בָּשָׂר, H. flesh, בִּשְׂרָ Ch.; זָהָב H., זִהָב Ch.

§ 19.

Some Chaldaic nouns, having שׁוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהֵי God, אֱלֹהֵי שְׂמִינָא, remainder, שְׂאָר חֲרִימֵי בָבֶל, remainder of the Babylonian sages, שְׂאָרָא; דִּיקָר, dignity, וְלִיקָר הִדָּרִי; and to the dignity of my majesty, יִקְרָא. The punctuation of

It is to be understood that the above wanting word-forms are to be considered as such, because they are not contained in the few remnants of the Chaldaic preserved in the Bible, but not that this idiom had originally been deficient thereof. The suffix *הון* is found in Ezra sometimes substituted by *הם* as in *אֱלֹהֵהֶם*, v. 5, their God; *בְּיָדָהֶם*, in their hand, ib. 8; *בְּרֹאשָׁהֶם*, ib. 10, in their head; *שְׁמֵהֶם*, ib. 10, their name (see § 30). There are in the same chapter found even the words *לָהֶם*, *לָכֶם* with *ם* instead of *ן*. *לָהֶם* is also in Jeremiah x. 11. There is found no noun with the suffix *איה*, it occurs only annexed to the particle *על*, upon (see § 122), which is taken in plural form *עֲלֵיהֶם*, Ezra iv. 12, 18; v. 17. The following words are examples for the suffix *איה*; *נְפִירָה*, her wings; *שִׁנִּירָה*, her teeth; *גְּבִירָה*, her backs (parts of the back); *רַגְלִירָה*, her feet; *טַפְרִירָה*, her nails; *קֶדְמִירָה*, her previous (beasts), Dan. vii.; *עֲלִירָה*, over her, ib. iv. 14; v. 21). Some of these words stand in different editions of the Bible incorrectly with a *קמץ* instead of a *פתח*.

§ 16.

PARADIGM OF THE SECOND DECLENSION.

<i>Singular.</i>		<i>Plural.</i>	
Absolutus,	<i>חֵינָא</i> animal,	<i>חֵינִין</i> animals,	
Constructus,	<i>חֵינָה</i> animal of,	<i>חֵינָה</i> animals of,	
Emphaticus,	<i>חֵינָהּ</i> the animal,	<i>חֵינָהּ</i> the animals,	
Possessive,	<i>חֵינִי</i> mine animal,	<i>חֵינֵי</i> my animals,	missing,
	<i>חֵינֶךָ</i> thine animal,	<i>חֵינֶיךָ</i> thy animals,	missing,
	<i>חֵינֶיהָ</i> his animal,	<i>חֵינֶיהָ</i> his animals,	missing,
	<i>חֵינֶיהֶם</i> our animal,	<i>חֵינֶיהֶם</i> our animals,	missing,
	<i>חֵינֶיכֶם</i> your animal,	<i>חֵינֶיכֶם</i> your animals,	missing,
	<i>חֵינֶיהֶן</i> their animal.	<i>חֵינֶיהֶן</i> their animals,	missing,
			missing,

Strictly taken, there is in the Bibl. Chald. no instance of the suffix of the third person, plural feminine הן. The only words found with this termination: בְּיַיְהִיָּה, Daniel vii. 8; כְּלֵהָן, ib. 19; מִנְהָן, ib. ii. 33, 41, 42, are written with a ה; the correction by the lectio marginalis to בְּיַיְהִיָּה, etc., is, however, the form used by all other Chaldaic dialects.

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Nouns, which in the Hebrew have two Segols (פֶּעַל) have in the Chaldaic שוּא and פִּתַּח, or שוּא and צוּרִי, *e.g.*, כֶּסֶף H., כְּסָה Ch.; צֶלֶם H., צִלָּם Ch. The Hebrew form פֶּעַל is changed in the Ch. into פָּעַל, *e.g.*, קֶשֶׁט H., קֶשֶׁט Ch.; תִּקְוָה H., תִּקְוָה, power. There are found in the Chal. also words of the Segol-form, but they are undoubtedly Hebraisms, *e.g.*, מֶלֶךְ, king, Dan. ii. 10, etc.; חֶלֶם, dream, ib. iv. 2; vii. 1; צֶלֶם, image, ib. iii. 5, 7, 10, etc.

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§ 19.

Some Chaldaic nouns, having שוּא and קָמֶץ in the Status Absolutus, preserve the same punctuation in the Constructus and Emphaticus, *e.g.*, אֱלֹהִים God, אֱלֹהִים שְׁמִיָּה; שְׂאָר, remainder, שְׂאָר הַכְּסִימִי בָבֶל, remainder of the Babylonian sages, שְׂאָרָא; דִּיקָר, dignity, וְלִיקָר הַדְרִי; and to the dignity of my majesty, יִקְרָא. The punctuation of

the words **יָקָר**, Dan. iv. 33 ; **שָׂאֵר**, Ezra vii. 18 ; **בָּתֵּב**, id. vi. 18 ; **חָבֵל**, Dan. iii. 25, with **פָּתַח**, is incorrect, as is also reversely the **קִמֵּץ** in **רָהֵב**, id. ii. 32.

§ 20.

All masculine singular nouns have their Constructus and Absolutus alike.

§ 21.

The final **פָּתַח** of the Absolutus is, in the Emphaticus, changed to a **שׁוּא** ; *e.g.*, **כֶּסֶּף**, silver ; **כֶּסֶּפָּא**, the silver ; **בָּשָׂר**, flesh, **בָּשָׂרָא** ; so also is the final **צִירִי** ; *e.g.* **צֶלֶם**, image, **צֶלְמָא**, the—as also the **חֵלֶם** ; *e.g.* **תְּקֻפָּה**, power ; **תְּקֻפָּא**, the—; but not so the **קִמֵּץ** (see § 19). But as by this rule two **שׁוּא** would meet together at the beginning of the word, the **שׁוּא** of the first root-letter is changed either to the vowel dropped from the second root-letter ; *e.g.*, **כֶּסֶּף**, **כֶּסֶּפָּא**, or to its homogenous vowel as in **תְּקֻפָּה**, **תְּקֻפָּא**, or finally, independently of the dropped vowel of the second letter, to a **חִירֶק**, or **פָּתַח** ; *e.g.*, **בָּשָׂר**, **בָּשָׂרָא**, **צֶלֶם**, **צֶלְמָא**.

§ 22.

To form the singular feminine Emphaticus, the **א** is dropped from the Absolute, its ending **קִמֵּץ** changed to **שׁוּא**, and the termination **תָּא** annexed thereto ; *e.g.*, **חִירָא**, **חִירָתָא** ; **מִרְדָּא**, **מִרְדָּתָא** ; **קְדָמָא**, **קְדָמִיתָא**.

§ 23.

To form the plural masculine Absolute, the ending **א־** of the singular Emphatic is changed to **־ִין** ; *e.g.*, **עֲדָנִין**, **עֲדָנָא** ; **מַלְכִין**, **מַלְכָּא** (without **דָּגֶשׁ**). To form the plural Constructus the **ן** of the former is dropped, and the **חִירֶק** changed to **צִירִי** ; *e.g.*, **חֲכִימִי בְּבָל**.

§ 24.

The plural masculine Emphatic is formed from the singular Emphatic, by changing its ending קמץ into פתח followed by י, which is furnished with דגש and קמץ; *e.g.*, עֲדָנָא, מְלִכָא, מְלִכָא, קמץ.

§ 25.

The plural feminine Absolute ends in ךְּ, and its Constructus in תְּ; of this last the Emphatic is formed by ending in תְּאֵ; *e.g.*, מְדִינָתָא, מְדִינָתָא, קמץ. This קמץ, so peculiar to the plural feminine, and unchangeable with the suffixes in the Chaldaic, agrees with the Hebrew חולם when in the same position, as in מְדִנּוֹתִי, מְדִנּוֹת חולם.

§ 26.

The Possessive is formed by annexing the suffixes, *i.e.*, one or two of the letters ה א נ ו כ י to the respective Emphatics, the ending ךְּ of which is dropped; thus in each declension the suffixes are annexed, in the singular nouns to the singular Emphatics, and in the plural nouns to the plural Emphatics. In the plural masculines, however, the פתח preceding the י in the plural Emphatic is preserved only in the two first forms, *viz.* : עֲדָנֵי, עֲדָנֵי.

§ 27.

The dual ends in יָן; *e.g.*, יָדֵין, hands; רַגְלֵין, feet; שִׁנֵּין, teeth. Excepted is עֵינֵין, eyes.

§ 28.

By the same termination is formed the plural of nouns ending in אֵ, or הֵ; *e.g.*, עֲנֵין, שְׂרָא, שְׂרֵין, שְׂרֵין, מְצִלֵין, מְצִלֵין.

§ 29.

Patronymics ending in **י**, as **בְּשָׁרֵי**, a Chaldean, as also all other nouns of the same termination, as **קְדָמִי**, the first; **עָלִי**, the exalted, form the singular Emphatic by the termination **א**, which, however, is changed by the lectio marginalis to **אָ**; *e.g.*, **בְּשָׁרֵא**, **קְדָמֵא**, **רְבִיעֵא**, the fourth; **עָלֵא**, which is read by the Masorah **בְּשָׁרָא**, **קְדָמָא**, **עָלָא**. The plural Absolute of this class of nouns is made by adding **אֵין** to the stem; *e.g.*, **בְּשָׁרָאֵין**, Chaldeans, and the plural Emphatic by **אָ**; *e.g.*, **קְדָמֵאָ**, the first (kings), Dan. vii. 24; **הַפְּתֵאָ**, the sheriffs, id. iii. 2; **בְּבִלְאָ**, **יְהוּדֵאָ**, Ezra iv. 9, etc.* **בְּשָׁרֵא**, Dan. ii. 5, 10, etc., is read **בְּשָׁרָאֵין** by the lectio marginalis.

§ 30.

Some feminine nouns end in the Absolute in **י**, or **יָ** as **מְלָכִי**, kingdom; **נְגְלִי**, dung-hill. Nouns of this class take **ח** in the Constructus and through the whole declension; *e.g.*, **מְלִיכֻתִּי**, **מְלִיכֻתָּא**, **מְלִיכֻתָּי**. So also **גְּלוּתָא**, exile.** In plural the **ו** or **י** are furnished with **קמץ**, as **מְלִיכֻתָּו**, **מְלִיכֻתָּי**.

§ 31.

Nouns having in plural a feminine termination take sometimes the syllable **הָ** or **הַ**, though not existing in the singular; *e.g.*, **אֲבֹתַי**, my fathers, **אֲבֹתֵהֶנָּא**, our fathers; **שְׁמֵהֶן**, names of . . . Ezra v. 4, where the **ה** is incorrectly furnished with **פתח**; **שְׁמֵהֶהֶם**, ib. v. 10, alike

* The first **ב**, of **בבליא**, the Babylonians has **פָּתַח** instead of **קמץ**, as in **בְּבִלְאָ**, and as found always by the Syriacs. (S. S. Efrem T. I. last p., and T. II. p. 85, 161.) A.

** The first **קמץ** of **גְּלוּתָא** is unchangeable (§ 5); it is therefore incorrect in copying **גְּלוּתָא** **רִישׁ**, to write G'lotho instead of Golotho. A.

wrongly with פתח; אַרְיֹנָה, the lions; כְּרִסְתָּן, thrones. These words, though masculine, they have the feminine plural.

§ 32.

And so reversely the nouns, מִלָּה, מִלְחָה, thing, word; though feminine, they have the masculine plural, מִלִּין.

§ 33.

Irregular are אב, father; and בן, son; the first in being declined with the suffixes אָבִי, my—; אָבִיךָ, thy—; אָבִיהֶם; and the second in having the plural בָּנִין instead of בָּרִין.

§ 34.

Adjectives and nouns apt to both genders, as king, queen, have the masculine Emphatic and the feminine Absolute alike; *e.g.*, וָקִירָא, Ezra iv. 10, noble, is the masc. Emphatic, while in Dan. ii. 2 it stands as the feminine Absolute, and therefore with ה (וָקִירָה). The use of the ה as a special indication of the feminine gender is not constant; there is Dan. ii. 40 חֲקִיפָה, and ib. 42 חֲקִיפָא, strong, both fem.

CHAPTER III.

PRONOUNS.

§ 35.

The Chaldaic personal pronouns are **אֲנִי** or **אָנָא**, I; **אַנְתָּה**, thou; **הוּא**, he; **הִיא**, she; **אַנְחָנָא** or **אַנְחָנָה**, we; **אַנְחֵינוּ**, ye or you, masc.; **אַנְיָן**, masc., **אַנְיָן**, fem. they. We read in Ezra v. 11, **אַנְחָנָא הָמוּ**, we those, *i.e.*, we are those who . . . , though **הָמוּ** usually expresses the Accusative (see § 110).

§ 36.

Demonstrative pronouns are :

SINGULAR.		PLURAL.
<i>Masc.</i>	<i>Fem.</i>	<i>Masc. and Fem.</i>
דָּנָה } דָּה } this דָּנָן }	דָּה } דָּה } this דָּנָן }	אַנְיָן } אַלָּה } these אַלָּה }

דָּה is found six times in Ezra, v. and vii. ; **דָּה**, six times in Ezra, iv. and v. ; **דָּנָן**, masc., Dan. ii. 31 ; the same, fem. id. vii. 20, 21. The **ה** in **דָּה** and **דָּה** is originally the suffix of the possessive pronouns, second person; likewise, thy this. Such compositions of the suffixes with the pronouns are common with the Arabic language. The word **דָּנָן** is a compound of **דָּה**, or **דָּה** with **נָן**, the stem of **דָּנָה**, Ezra v. 15. **אַלָּה** is read **אל** by the Masorah, Ezra v. 15.

§ 37.

רִי is the relative pronoun irrespective of gender and number. It is often employed to denote the relation of the Genitive; *e.g.*, רֹאשׁוֹ רִי דְהַבָּא, the head of gold; שְׁמִיּוֹ רִי אֱלֹהִים, his name of God, *i.e.*, God's name; a pleonasm very common with all Aramaic dialects.

§ 38.

יָחֵא denotes the Accusative, and agrees with the Heb. אָת. It is found only on one place, in the word יַחְיִי, Dan. iii. 12.

§ 39.

The interrogative pronouns are מֶן, who? Dan. iii. 15; Ezra v. 3, 4, 9; and מָה, what? Dan. ii. 22; iv. 32. They are found also in connection with רִי, following; *e.g.*, מֶן רִי, he who, Dan. iii. 6, 11; iv. 14, 22, 29; v. 21; מָה רִי (that), what, Dan. ii. 29.

§ 40.

The pronoun כֻּלָּא, all, forms, when preceding a noun כֻּלָּא or כָּל, and with suffixes כְּלִיהוֹן, Dan. ii. 38; כְּלֵיהֶן, id. vii. 19, all of them.

CHAPTER IV.

VERBS.

§ 41.

The Chaldaic conjugations as to (גְּזֵרוֹת) are the same as in Hebrew, except that in the Chaldaic the quiescents of לָא and לָה have both one conjugation, as this class of verbs end in the Ch. in ה as well as in א; *e.g.*, מָצָא, Dan. iv. 25, and מָצָה, id. vii. 22. The ending in ה is originally a Hebraism, and foreign to all other Aramaic dialects.

§ 42.

There are five verbal forms (בְּנִינִים), three of the active and two of the reflective or passive voice. They are:

1. פָּעַל or קָל, agreeing with the Heb. קָל.
2. פָּעִיל, agreeing with the Heb. פָּעַל.
3. הִפְעִיל, agreeing with the Heb. הִפְעִיל.
4. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.
5. הִתְפַּעֵל, reflective, agreeing with the Heb. הִתְפַּעֵל.

§ 43.

As the Heb. passive voices פָּעַל and הִתְפַּעֵל are wanting in the Chaldaic, they are substituted by the reflectives.

§ 44.

There are found in the Bibl. Chaldaic eleven verbs inflected according to the Heb. form הִתְפַּעֵל, viz.: הִתְקַנֵּת,

I was re-established, Dan. iv. 33 (see § 53); הִנָּחַת, he was deposed, Dan. v. 20; הִתְחַרְבַּת, she was destroyed, Ezra iv. 15; הִסָּק, he was taken up, Dan. vi. 24; הֵצִיל, he was brought, ib. v. 13; הֵצִילוּ, they have been brought, id. v. 15; הִיבִד, he was annihilated, id. vii. 11; הִיָּדוּ, they were brought, ib. iii. 13; הִיָּדָה, she was brought, id. vi. 18; הוֹסַפְתָּ, was added, id. iv. 33; הִקְיַמְתָּ, was made stand, id. vii. 4, 5. This form being foreign to other Aramaic dialects, it must be considered as a Hebraism.

§ 45.

There is found another passive form in the Biblical Chal., which is foreign to other Aramaic dialects, viz., פָּעִיל. It is used, however, only in the third person, perfect tense, as is shown by the following: קָטִיל, he has been killed, Dan. v. 30; טָרִיד, he has been driven out, id. iv. 30; v. 21; שָׁלִיחַ, he has been sent; רָשִׁים, it has been written down, id. v. 24; יָהִיב, he has been given, id. vii. 4; יָהִיבָת, she has been given, id. vii. 12; יָהִיבוּ, they have been given, Ezra v. 14; פָּרִיסָת, she has been divided, Dan. v. 28; מָרִיסוּ, they have been plucked; נָטִילָת, she has been taken up, id. vii. 4; פָּתָחוּ, they have been opened, id. vii. 10, and בָּתָּחוּ, they have been tied, ib. iii. 21; both last without י. The only instance of this passive in the second person is הִקְלָתָּ, thou hast been weighed, id. v. 27. It is, however, without י, following the Hebrew rule, according to which no quiescent letter (except the א), when followed by two consonants, is admissible after an accented syllable.

§ 46.

There is in the Bibl. Chal. an instance of the שפַּעַל and הַשְׁתַּפַּעַל forms (see § 9), (so commonly made use of in the Aramaic dialects and in later Hebraisms), in the stem כַּלל, as וְשִׁכְלָלָהּ, set it up, finished it, Ezra v. 2; שִׁכְלָלוּ, ib. iv. 12; vi. 14; לְשִׁכְלָלָהּ, ib. v. 3, 9; וְשִׁתְּכַלְלִין, ib. iv. 13, 16.—The דגש, peculiar to the second radical in the פַּעַל-form, is substituted by a quiescent letter after the first radical in the words מְסוּבְלִין, being supported, Ezra vi. 3; לְשִׁירְזְבִיתָא, to deliver us, Dan. iii. 17; and in שִׁרְצִיא, to finish, Ezra vi. 15.*

§ 47.

There is mentioned by some writers a form אַתַּפַּעַל as a passive voice of הַפַּעַל, to be at the same time the substitute of הַתַּאפַּעַל. But the אַתַּפַּעַל applied by Ludovicus de Dieu in his "Grammaticum linguarum orientalium inter se collatarum, Lugd. Batav. 1628," quite remote from being the proper form (בְּיָקוֹן) of any perfect conjugation, is nothing but the הַתַּפַּעַל or הַתַּפַּעַל of the quiescent or defective verbs (s. § 85, and my Prolegomeni, p. 117).

§ 48.

The forms of the reflectives generally begin with ה,

* A similar incident occurs in the Syriac verbs סִיבַר and סִיבַר, meaning סִיבַל in Ezra, and שִׁיזַב meaning שִׁיזַב in Dan. There is no ground to say (with Gousset and Gesenius) that שִׁיזַב be the שַׁפַּעַל of the Hebrew יָצָא and with (Rödiger), that שִׁיזַב be the שַׁפַּעַל of the Arabic يَزَاب = يَزَا = the Heb. זָב. These stems of יָצָא, and יָזַב or יָזַב are undoubtedly aliens to the Chaldaic, but according to the usual change of sounds (see p. 8), יָצָא may be rendered in the Chal. into יָצָא and יָזַב into יָזַב, and thus appropriately would read in the form שִׁיזַב, שִׁיזַב, שִׁיזַב, or שִׁיזַב. A.

but sometimes also with א; *e.g.*, אֲחַגְזֶרְתָּ, cut out, Dan. ii. 45; אֲחַרְעֲטִי, have consulted, id. vi. 8. Other Chaldaic dialects have in the two reflectives, as also in the הִפְעִיל an א, while the Bibl. Chald. has it constantly with ה.

§ 49.

The tenses in the Chal. are the same as in the Hebrew. The three active forms have two participles, active and passive, viz., the participles of the קל have the forms of פָּעַל and פְּעִיל, those of the פָּעַל, the forms of מְפַעֵל and מְפַעֵל, and those of the הִפְעִיל, the forms of מְהַפְעֵל and מְהַפְעֵל.

CHAPTER V.

CONJUGATIONS OF PERFECT VERBAL STEMS.

§ 50.

Form *פעל* or *קל*.

PRETERITE.

Masculine.

קטלתי, I have killed,
קטלתָ or *תָּ*, thou hast killed,
קטל, he has killed,
קטלנוּ, we have killed,
קטלתוּ, ye or you have killed,
קטלוּ, they have killed.

Feminine.

wanting,
 wanting,
קטלתָ or *קטלת*, she has killed,
 wanting,
 wanting,
קטלוּ (Masorah), *קטלה*, they
 have . . .

PARTICIPLE.

Active.

sing. *קטל* }
 plur. *קטלִין* } killing.

Passive.

sing. *קטיל* }
 plur. *קטילִין* } killed.

Active.

sing. *קטלתָ* }
 plur. *קטלִין* } killing.

Passive.

sing. *קטילתָ* }
 plur. *קטילִין* } killed.

FUTURE.

אֶקְטֹל, I shall kill,
תִּקְטֹל, thou wilt kill,
יִקְטֹל, he will kill,
נִקְטֹל, we shall kill,
תִּקְטֹלוּ, you will kill,
יִקְטֹלוּ, they will kill.

wanting,
 wanting,
תִּקְטֹל, she will kill,
 wanting,
 wanting,
יִקְטֹלוּ, they will kill.

IMPERATIVE.

sing.	קַטֵּל	} (thou) do kill,	sing.	קִטְּלִי	do kill,
plur.	קִטְּלוּ		"	plur.	wanting.
		(ye)			

INFINITIVE.

מִקְטֵל, to kill.

§ 51.

Perfect tense: Many intransitive verbs have צרי instead of פתח (as in the Hebrew קָרַב, etc.) ; e.g., קָרַב, he came near, Dan. iii. 26 ; יָכַלְתָּ, thou couldst, id. ii. 47 ; יָתַקַּמְתָּ, thou becamest strong, Dan. iv. 19. Some of the same kind of verbs have חירק, though without י ; e.g., יָתַקַּם, id. iv. 8, 17 ; קָרַבְתָּ, id. iii. 8 ; זָעַק, he cried ; יָבַל, id. vi. 21 ; סָלַקְוּ, came up, Ezra iv. 12. The verb שָׂאֵל, though transitive, has צרי, Dan. ii. 10 ; שָׂאֵלָא, Ezra v. 9.

§ 52.

The third person feminine has חירק with the first radical in סָלַקְתָּ, Dan. vii. 8, 20 ; תִּקְפַּת, id. v. 20, and סָגַל in נָפַקְתָּ, went forth, Dan. ii. 13 ; שׁוּא and פתח at the end are changed to two סָגַל in אָמַרְתָּ, instead of, אִמַּרְתָּ (§ 54). This is also the case in the other forms ; e.g., הִנָּדַקְתָּ, הִתְנַדָּקְתָּ, he has broken, Dan. ii. 34, instead of, הִדָּקְתָּ, הִתְדָּקְתָּ. When the third letter is a guttural, the verb ends in two פתח, as in הִשְׁתַּכַּחְתָּ instead of הִשְׁתַּכַּחְתָּ, id. v. and vi.

§ 53.

The second person masculine ends commonly in קָמַץ ; e.g., רָשַׁמְתָּ, thou hast signed, Dan. vi. 13 ; יָדַעְתָּ, id. v. 22 ; יָכַלְתָּ, ii. 47 ; שָׁמַעְתָּ, id. iii. 10. So also in all other forms ; e.g., הִתְרוֹמַמְתָּ, הִדְרָתָּ, שִׁבַּחְתָּ, id. v. 23. With quiescent א

in הִקְלִיטָא , id. v. 27. This קמץ is constant in verbs of the לֵא conjugation; *e.g.*, הִוִּיחָה , id. ii. 31, 34; הִוִּיחָה , id. ii. 43, 45; iv. 17, and is found also with a following quiescent ה in הִוִּיחָהּ , id. ii. 41. Like קטלָה ending in שוא , are עֲבֹדָה , id. iv. 32; וְהִבָּה , id. ii. 23; וְהִקְפָּה , id. iv. 19, and in the other forms; וְהִשְׁתַּכְּחָה , id. v. 27; הִשְׁפִּילָה , id. v. 22.

§ 54.

Verbs, the first radical of which is a guttural, take in the first person פתח instead of a הירק , *e.g.*, אָמַרְתִּי , עֲבַדְתִּי . A similar change takes place in the third person feminine, as: אָמְרָה , עֲבַדְתָּ . The change of שוא and צרי to two סגול , and with gutturals to two פתח (see § 52), is found in הִשְׁפַּחְתִּי , I have found, Dan. ii. 25, instead of הִשְׁפַּחְתָּ . The פתח in הִתְקַנְתִּי , id. iv. 33, is undoubtedly a mistake made by the copyists; it ought to be הִתְקַנְתָּ with צרי , meaning: "I was restored."

§ 55.

The third person plural is alike in both genders; *e.g.*, וְנִפְּלוּ , Dan. vii. 20; אֶתְעַקְרוּ , *ibid.* 8, "they were plucked up." Both are read by the Masorah וְנִפְּלוּ , אֶתְעַקְרוּ . The ק is found provided (probably by mistake of the transcribers) with קמץ .

§ 56.

The צרי in the active participle, singular masculine, when preceding a guttural or the semiguttural ר (§ 6), is changed to פתח ; *e.g.*, פֹּלֵחַ , "worshipping" D. vi. 17; אָמֵר , "saying."

§ 57.

The passive participle פָּעִיל takes י as a distinction

from the other פָּעַל (§ 51), in which the הִירֵק takes the place of צִרִי.

§ 58.

The characteristic sign of the *future*, third person, feminine plural, is not ה, as in Hebrew, but י.

§ 59.

In verbs, the third radical of which is ה, ע or ר, the קַבִּיץ (\), in the imperative as also in the future, is changed to פתח; *e.g.*, יִלְבֹּשׁ, יִסְבֵּר, יִשְׁלַח, תִּשְׁמַע, Jerem. x. 11, lacks the ך, and is irregular; a Hebraism.

§ 60.

It is only in the קַל that the infinitive is prefixed with מ; *e.g.*, לְמַכְנֹשׁ, Dan. iii. 2, “to assemble;” לְמַפְשֵׁר, id. v. 16, “to interpret.” In all other forms the infinitive ends in ה preceded by two קַמֶץ.

§ 61.

The suffixes may be annexed to the infinitive, in the same way as to the nouns; *e.g.*, וְכִמְקַרְבָּהּ, id. vi. 21, “and as his to approach;” *i.e.* when he was approaching.

§ 62.

CONJUGATION OF PERFECT VERBAL STEMS.

Form פָּעַל.

PRETERITE.

Masculine.

Feminine.

קָטַלְתִּי, I have killed,
קָטַלְתָּ, thou hast killed,
קָטַל, he has killed,

} wanting.

*Masculine.**Feminine.*

wanting, we have killed,	} wanting.
wanting, ye have killed,	
קָטְלוּ, they have killed.	

PARTICIPLE.

Active.

sing. מִקְטֵל, killing,	sing. מִקְטֹלָה, killing,
plur. מִקְטֵלִין, killing.	plur. מִקְטֹלָן, killing.

Passive.

sing. מִקְטָל, killed,	sing. מִקְטֹלָה, killed,
plur. מִקְטֵלִין, killed.	plur. מִקְטֹלָן, killed.

FUTURE.

sing. אֶקְטֵל, I shall kill,	wanting,
תִּקְטֵל, thou wilt kill,	wanting,
יִקְטֵל, he will kill,	wanting,
plur. נִקְטֵל, we shall kill,	wanting,
תִּקְטֵלֶיךָ, ye will kill,	wanting,
יִקְטֵלוּ, they will kill,	יִקְטֹלָן, they will kill.

IMPERATIVE.

sing. קְטֵל, do kill,	קְטֹלִי,
plur. קְטֵלוּ, do kill.	wanting.

INFINITIVE.

קְטֹלָה, to kill.

§ 63.

This form is commonly called, but incorrectly, פָּעַל; correctly it must be called פָּעַל; for the Bibl. Chald. reads in the third person, perfect tense בָּרַךְ, בָּטְלוּ, מָלַל, קָטַל, שִׁיב, שִׁיב; in the active participle, מְשִׁיב, מְמַלֵּל; in the imperative, קַצְצִי; in the future, יְשִׁיב, יְמַלֵּל, while with

צור there are found only two instances קָבַל, Dan. vi. 1 ;
וַתִּקְרָב, Ezra vii. 17.

§ 64.

In this form as also in the following הִפְעֵל, the participle active is distinguished from the participle passive by the terminal vowel, viz., the former ends in חִירֶק and the latter in פִּתַּח. This distinction, however, takes place only in singular masculine, otherwise they are alike, as even in singular masculine, in verbs ending in one of the gutturals, ר, ע, ה ; e.g., מְשַׁבַּח, מְהַדֵּר, which may signify both “praising” as well as “praised,” and is to be ascertained only by the context.

§ 65.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִפְעֵל.

PRETERITE.

*Masculine.**Feminine.*

הִקְטִילָהּ, I have caused to kill,	wanting,
הִקְטִילְתָּ, thou hast caused to kill,	wanting,
הִקְטִיל, he has caused to kill,	הִקְטִילָהּ, she has caused to kill,
הִקְטִילָנוּ, we have caused to kill,	wanting,
הִקְטִילְתֶּם, ye have caused to kill,	wanting,
הִקְטִילוּ, they have caused to kill,	wanting.

PARTICIPLE.

Active.

sing. מְהַקְטֵל, causing to kill,	sing. מְהִקְטֵלָהּ,
plur. מְהַקְטִילִין, causing to kill.	plur. מְהִקְטִילָן.

Passive.

sing. מִהַקְטֵל, one caused to kill, sing. מִהַקְטֵלָּא,
plur. מִהַקְטִילִין, many caused to kill. plur. מִהַקְטִילִין.

FUTURE.

אֶקְטֵל, I shall cause to kill,	wanting,
תִּקְטֵל, thou wilt cause to kill,	wanting,
יִקְטֵל, he will cause to kill,	תִּקְטֵל, she will cause to kill,
נִקְטֵל, we shall cause to kill,	wanting,
תִּקְטְלוּ, ye will cause to kill,	wanting,
יִקְטְלוּ, they will cause to kill,	יִקְטְלוּ, they will cause to kill.

IMPERATIVE.

sing. הַקָּטֵל, do cause to kill, הַקָּטֵלִי,
 plur. הַקָּטֵלִי, do cause to kill, wanting.

INFINITIVE.

הִקְטִילָה, to cause to kill.

§ 66.

This form is also found more commonly with הִירָק (without י) than with צִרִי. The following words are found with the former, in the preterite : הִרְגָּזוּ, הִכְרִזוּ, הִלְבָּשׁוּ; in the active participle, הִרְגָּשׁוּ, הִכְרִיזוּ, הִלְבָּשׁוּ; in the future, יִהְיֶה, יִהְיֶה, יִהְיֶה. With the latter the following words are found in the preterite : הִצִּיל, הִחֲבִיט, הִחֲבִיט; in the participle, מִחֲבִיט; in the future, יִחֲבִיט, יִחֲבִיט, יִחֲבִיט, all instances of defective stems. In verbs of perfect roots there is with צִרִי only one instance, the imperative, הִשְׁלֵם. הִחֲסִנִי, Dan. vii. 22, instead of הִחֲסִנִי, or הִחֲסִנִי, is a Hebraism.

§ 67.

The ה as the characteristic sign of this form, is in the participle and future often found applied as well as omitted, as : מְהַצֵּפָה, מְהַצֵּפֶה, מְשַׁפֵּל, מְשַׁפֵּל, יְהַשְׁפֵּל, יְהַשְׁפֵּל, מְהַדֵּק, מְהַדֵּק, and מְדַקֶּה. The like occurs as a poetical Hebraism, as יְהוֹשִׁיעַ, יְהוֹדֶה, and also in prose, יְהוֹדֶה, Nehem. xi. 17.

§ 68.

CONJUGATION OF THE PERFECT VERBAL STEMS.

Form הִתְפַּעֵל.

*Masculine.**Feminine.*

הִתְקַטַּלְתִּי, I have been killed,	wanting,
הִתְקַטַּלְתָּ, thou hast been killed,	wanting,
הִתְקַטַּל, he has been killed,	הִתְקַטַּלְתְּ, she has been killed,
הִתְקַטַּלְנוּ, we have been killed,	wanting,
הִתְקַטַּלְתֶּם, ye have been killed,	wanting,
הִתְקַטַּלוּ, they have been killed,	wanting.

PARTICIPLE.

sing. מְתַקַּטֵּל, one being killed,	מְתַקַּטֶּלָּה, “ “
plur. מְתַקַּטְלִין, many being killed,	מְתַקַּטְלָן, “ “

FUTURE.

אֶתְקַטֵּל, I shall be killed,	wanting,
תִּתְקַטֵּל, thou wilt be killed,	wanting,
יִתְקַטֵּל, he will be killed,	תִּתְקַטֵּל, she will be killed,
נִתְקַטֵּל, we shall be killed,	wanting,
תִּתְקַטֵּלְוּ, ye will be killed,	wanting,
יִתְקַטֵּלוּ, they will be killed,	יִתְקַטֵּלוּ, they will be killed.

IMPERATIVE.

sing. הִתְקַטַּל, be killed, הִתְקַטְּלִי,
 plur. הִתְקַטְּלוּ, be killed, wanting.

INFINITIVE.

הִתְקַטֵּל, to be killed.

§ 69.

There is only one instance found of the first person singular preterite, and it ends in a guttural, viz. הִשְׁתַּכַּח; its plural occurs, and has חירק without י, הִתְרַחֲצוּ.

§ 70.

The פתח at the first radical in הִתְקַטַּל and הִתְקַטְּלָה is a slight vowel, i.e., it takes the place of a שוא. The same is the case with the פתח in the participle מִתְקַטֵּל, and in the future תִּתְקַטֵּל. There are but two instances of this פתח: מִתְעַבְּדָא, תִּתְעַבְּדִין. Concerning הִתְנַחֲמָה and הִשְׁתַּכַּח, see 52.

§ 71.

The future is found with יִתְעַבֵּר, צִירִי (and in verbs ending in a guttural with יִתְנַסֵּחַ, פִּתַּח), as also with חירק without י, תִּשְׁתַּבֵּחַ. The ת of this form, like in the Heb., takes its position after the first radical, when a ש; e.g., הִשְׁתַּכַּח.

§ 72.

CONJUGATION OF THE PERFECT VERBAL STEM.

Form הִתְפַּעֵל.

PRETERITE.

*Masculine.**Feminine.*

הִתְקַטַּל, I have killed myself,	wanting,
הִתְקַטְּלָה, thou hast killed thyself,	wanting,
הִתְקַטַּל, he has killed himself,	הִתְקַטְּלָה, she has killed herself,

הִתְקַטְּלָא, we have killed ourselves, wanting,
 הִתְקַטְּלִינָּה, ye have killed yourselves, wanting,
 הִתְקַטְּלוּ, they have killed them.
 selves, wanting.

PARTICIPLE.

sing. מִתְקַטֵּל, killing oneself,	מִתְקַטֵּלָּה,	“	“
plur. מִתְקַטְּלִין, killing themselves,	מִתְקַטְּלִין,	“	“

FUTURE.

אֶתְקַטֵּל, I shall kill myself,	wanting,
תִּתְקַטֵּל, thou shalt kill thyself,	wanting,
יִתְקַטֵּל, he will kill himself,	תִּתְקַטֵּל,
נִתְקַטֵּל, we shall kill ourselves,	wanting,
תִּתְקַטְּלִין, ye will kill yourselves,	wanting,
יִתְקַטְּלוּ, they will kill themselves,	יִתְקַטְּלוּ.

IMPERATIVE.

הִתְקַטֵּל, do kill thyself,	הִתְקַטְּלִי,
הִתְקַטְּלוּ, do ye kill yourselves,	wanting.

INFINITIVE.

הִתְקַטְּלוּ, to kill oneself.

Here also, like in the previous form, the characteristic ה follows the first radical in case this is a ש; *e.g.*, מִשְׁתַּדֵּר.

CHAPTER VI.

QUIESCENT VERBS—VERBS WITH THE FIRST RADICAL QUIESCENT.

§ 73.

Verbs beginning with the א radical are conjugated like perfect stems whenever, in the inflection, the verb begins with the first radical; *e.g.*, pret. אָזַל, אָכַל, אָמַר, אָתָּה; imp. sing. אֲמַר; imp. plur. אֲמָרוּ; imp. fem. אֲכָלִי. The imp. of אָזַל occurs: אֲזַל, Ezra v. 15.

§ 74.

But whenever, in the inflection, the verbs of this conjugation begin with a preformative, the א, in the קל becomes quiescent, preceded by צרי; *e.g.*, גָּאֵמַר, גָּאֵמַר, גָּאֵמַר, גָּאֵמַר, and in the הִפְעֵל it is changed either to י or ו; *e.g.*, הִיחַי, הִיחַיו, לְהִיחֶינָה, תְּהוֹבֵד, לְהוֹבִדָּה, הִימָן, מְהִימָן.

§ 75.

Verbs beginning with the radical י are likewise regularly conjugated whenever, in the inflection, the י occurs, in קל at the beginning of the verb; *e.g.*, יָדַעַת, יָדַעַת, יָדַעַת, יָדַעַת, and in the הִתְפַּעֵל and הִתְפַּעֵל at the beginning of the syllable; *e.g.*, מִתְיַהֵב, יִתְיַהֲבֹן, אֲתִיעֵטוּ. It, however, is omitted in the imper. קל; *e.g.*, יָב, דַּע.

§ 76.

But, wherever, in the inflection, the י is the initial neither of the word nor of the syllable, it commonly

is changed in the הִפְעֵל into ך; *e.g.*, הוֹחֵב, הוֹדֵעַ, while in the קל future such verbs are mostly conjugated like verbs having for their first radical ן, which Nun, sometimes, takes place actually, and sometimes is assimilated by דגש forte; *e.g.*, אֶחָדֵעַ, תִּנְדָּעַן, רִנְדָּעוּן, רָפָל, תָּפַל (§ 85).

CHAPTER VII.

VERBS WITH THE SECOND RADICAL QUIESCENT.

§ 77.

Paradigm of the conjugation of verbal stems, with the second radical quiescent, as: קים, to rise.

Form קל.

PRETERITE.

Masc.

קָמַת, I rose.
קָמַתָּ, thou rosest,
קָם, he rose,
wanting,
wanting,
קָמוּ, they rose.

Fem.

wanting,
wanting,
קָמַת, she rose,
wanting,
wanting,
wanting.

PARTICIPLE

Active.

sing. קָאם, rising ;
plur. קָאמִין (Masorah קָאִמִין),

Passive.

קִים, risen, wanting,
wanting, wanting.

FUTURE.

אָקִים, I shall rise,
תָּקִים, thou wilt rise,
יָקִים, he will rise,
נָקִים, we shall rise,
תִּקְיִמוּ, ye will rise,
יִקְיִמוּ, they will rise.

wanting,
wanting,
תָּקִים, she will rise,
wanting,
wanting,
יִקְיִמוּ, they will rise.

IMPERATIVE.

sing. קום, rise,
 plur. קומי, rise.

קומי, rise,
 wanting.

INFINITIVE.

מָקָם, to rise.

§ 78.

There occurs of the preterite: קָם, Dan. iii. 24; שָׁם, Ezra v. 13; שָׁמָּה, Dan. iii. 10; שָׁמָּה, Ezra vi. 12; סָפַח, Dan. iv. 30; שָׁמַי, id. iii. 12. The instance of שָׁמָּה, preserving the קמץ with the ש, may warrant the extension of the stability of the Aramaic קמץ even to the verbs, so as to provide קָמַתִּין rather with קמץ than פָּתַח, as also to inflect in the הִתְקַמֵּם rather הִתְקַמְתָּ than הִתְקַמְתָּ and הִתְקַמְתָּ. וְהִתְשַׁמִּין, Dan. ii. 5, is another instance showing the force of the קמץ. So also are punctuated by the Syrian writers: קָמַתִּין, קָמַתִּין with a Zekofto, which answers to the קמץ.

§ 79.

Of the act. particip. there occurs in the sing. קָאם, Dan. ii. 31, and plur. קָאמִין, id. iii. 3, דָּאִרִין id. id. 31, זָעִין id. v. 19, read by the Masorah: קָנִמִין, דָּנִרִין, קָנִמִין, with a Kamez רַחַב. The Syrian writes קָאם, and reads קָאם; it is, however, written קָנִמִין, קָנִמִין with Yod.

§ 80.

Of the pass. particip. there occurs שֵׁים טָעָם, Dan. iii. 29, "commandment is given." Of פָּעִיל there is as a preterite שָׁים, Ezra v. 17, "has been established," and the irregular שָׁמַח, Dan. vi. 18, "has been put."

§ 81.

Of פַּעַל there is found only the infinitive : לְקַיֵּם, Dan. vi. 8. A similar Yod occurs usually in the other Aram. dialects, and in the Rabb. Heb. as also in the Bib. Heb. : *e.g.*, וְאַקְיֵמָהּ, Ps. cxix. 106 ; וְדִיגִים, Jerem. xvi. 16.

§ 82.

Of the quadriliteral form there is found only one instance in the word הִתְרוֹמֶמֶת, Dan. v. 23, of עוֹ, and in the only word אֲשַׁתוּמִים, id. vi. 16 of עַע ; both are probably Hebraisms.

§ 83.

CONJUGATION OF THE עוֹ.

Form הַפְעַל.

PRETERITE.

*Masculine.**Feminine.*

הַקִּיַּמְתִּי, I have caused to rise,

הַקִּיַּמְתָּ, thou hast caused to rise,

הִקִּים, he has caused to rise,

wanting,

wanting,

הִקִּימוּ, they have caused to rise.

} wanting.

PARTICIPLE.

Active.

מְהַקִּים, one causing to rise.

FUTURE.

אֶקֶם, I shall cause to rise, wanting,

תִּקֶּם, thou wilt cause to rise, wanting,

יִקֶּם, he will cause to rise, תִּקֶּם, she will cause to rise,

נָקִים, we shall cause to rise, wanting,
תִּקְיִמוּן, ye will cause to rise, wanting,
יִקְיִמוּן, they will cause to rise. יִקְיִמוּן, they will cause to
rise.

INFINITIVE.

הִקְמָה, to cause to rise.

§ 84.

Examples, *preterite* : הָקִים, Dan. iii. 2, 5, 7 ; vi. 2 ;
הִתִּיב, id. ii. 14 ; הִקְיִמָּה, id. iii. 12, 18 ; הִקְיִמָּה, id. iii. 14 ;
הִקְיִמוּ, Ezra vi. 18. *Partic. active* : מְהָקִים, Dan. ii. 21 ;
מְהִיב, id. vii. 2 ; מְהִיב, id. v. 19, with קִמַּץ transposed
from the ה to the מ is an exception. *Infinitive* : לְהִקְמֶה,
id. v. 20. *Future* : תִּקְיִם, id. vi. 9 ; יִקְיִם, id. vi. 14, and
with the ה : יִהְיֶה, id. vi. 16.

§ 85.

CONJUGATION OF עָלָה.

Form הִתְעַלָּה.

Masculine.

Feminine.

PRETERITE, wanting.

PARTICIPLE.

מִתְעַלָּם, the rest wanting.

FUTURE.

Third person sing. יִתְעַלָּם.

Third person plur. יִתְעַלָּמוּ, the rest wanting.

§ 86.

Examples of the *particip.* : מִתְעַלָּם, Ezra v. 8. ; *future* :
יִתְעַלָּם, id. iv. 21 ; יִתְעַלָּמוּ, Dan. ii. 5, and with הִרִיק instead

of קמץ : רחוק, id. vi. 9. Lud. de Dieu and his followers consider these verbs as belonging to a form of its own, called אֶתְפַּעַל (see § 47). But as there is no instance whatever of such a verbal form as אֶתְפַּעַל in the perfect stems, neither in the Bib. Chal. nor in the purer ancient Aramaic; moreover, as there occurs no other form of the הִתְפַּעַל with verbs of the second radical quiescent, neither in the Chaldaic nor in the Syriac: the above verbs, therefore, seem to me to represent a special conjugation, peculiar only to imperfect roots, which, as if in order to make them perfect, are provided with a ה preceding the two stem-letters, and read מִתְּקַם, or (as spelled by the Syriac) מִתְּתַקֵּם, instead of מִתְּקַם. It is by this tendency of perfectioning the radicals, that the Nun or Dagesh may be explained in the words מִנְדַּע, מִנְדַּע, מִנְדַּב, מִנְדַּה (§ 76), and in the Hebrew the דגש of נִתַּם, נִתַּם, etc.

CHAPTER VIII.

VERBS WITH THE THIRD RADICAL QUIESCENT.

§ 87.

The third radical quiescent letter is indiscriminately א as well as ה. Other Chald. dialects have exclusively א; the Bibl. Chal., however, on account of its Hebr. character, uses commonly the ה.

§ 88.

Form קל.—Paradigm בָּנָה.

PRETERITE.

Masculine.

בָּנִית, I have built,
 בָּנִיתָ, thou hast built,
 בָּנָה, he has built,
 בָּנִינוּ, we have built,
 wanting,
 בָּנוּ, they have built.

Feminine.

wanting,
 wanting,
 בָּנָה, she has built,
 wanting,
 wanting,
 wanting.

ARTICIPLE.

Active.

sing. בָּנֶה, building, בָּנִה, built,
 plur. בָּנוּ, building, בָּנוּ, built,

Passive.

Active.

בָּנֶה, building, בָּנֶה, wanting,
 בָּנוּ, wanting.

Passive.

FUTURE.

אֶבְנֶה, I shall build,
 תִּבְנֶה, thou wilt build,
 יִבְנֶה, he will build,
 נִבְנֶה, we shall build,
 תִּבְנוּ, ye will build,
 יִבְנוּ, they will build.

wanting,
 wanting,
 תִּבְנֶה, she will build,
 wanting,
 wanting,
 wanting.

IMPERATIVE.

sing.	בְּנֵי, do build,	wanting,
plur.	בְּנוּ, do build,	wanting.

INFINITIVE.

מִבְנֶה, to build.

§ 89.

Examples of the *preterite* : בָּעָא, Dan. ii. 16, 49 ; אָחָה, Ezra v. 3 ; הָוָא, id. v. 11 ; Dan. vi. 11 ; vii. 13 ; הָיָה, Dan. iv. 26 ; v. 19 ; vi. 4, 15 ; הָיוּהָ, id. iv. 17 ; הָיוּהָ, id. ii. 31 (and the irregular רָבִית, id. iv. 19 instead of רָבִיתָ) ; חָזַית, id. ii. 26 ; הָיוּהָ, id. iv. 1 ; מָחָת, id. ii. 34 ; הָרַת, id. ii. 35 ; עָנָת, id. v. 10 ; עָדָת, id. iv. 28 ; מָלָאָת, id. ii. 35 ; מָסָת, id. iv. 19 ; הָיוּ, id. v. 19 ; עָנוּ, id. ii. 1 ; שָׁנוּ, id. iii. 27 ; רָמִינוּ, id. iii. 24.

Active particip. : עָנָה, id. ii. 5 ; שָׁתָה, id. v. 1 ; בָּעָה, id. vi. 12 ; חָזָה, id. ii. 31 ; קָרָא, id. iii. 4 ; צָבָא, id. v. 19 ; גָּלָא, id. ii. 22 ; גָּלָה, id. 28 ; עָנִין, id. iii. 24 ; חָזִין, id. iii. 27 ; שָׁנִין, id. v. 9 ; בָּעִין, vi. 5 ; שָׁתִין, v. 23 ; בָּנִין, Ezra iv. 12 ; שָׁנָה, Dan. vii. 19 ; דָּמָה, id. vii. 5 ; שָׁנָה, id. vii. 3. *Pass. participle* : בָּנָה, Ezra v. 11 ; שָׂא, Dan. ii. 22 ; יָחַה (רָאִי), id. iii. 19 ; אָזָה, id. iii. 22, with צָרִי instead of חָטָה, after the Syriac ; שָׁרִין, id. iii. 25. *Future* : אָבָעָא, Dan. vii. 16 ; אָקָרָא, id. v. 17 ; יִשְׁבָּא, id. iii. 31 ; Ezra iv. 22 ; יִמָּסָא, Dan. iv. 8 ; יִבְעָא, vi. 8 ; יִעָדָה, id. vii. 14 ; יִחָדָא, id. vi. 9 ; יִתְשָׂא, id. vi. 18 ; יִבְנִין, Ezra vi. 7 ; יִשְׁתִּין, Dan. v. 2 ; יִקְרוּן, id. v. 15. *Imperative* : חָזִי, Dan. ii. 4 ; אָחִי, id. iii. 26 ; הָיוּ, Ezra iv. 22. *Infinitive* : מָקָרָא, Dan. v. 8 ; מִבְּעָא, id. ii. 8 ; מִחָזָא, Ezra iv. 14 ; מִרְמָא, Dan. iii. 20 ; מִבְּנָא, Ezra v. 2 ; מִגָּלָא, Dan. ii. 47 ; לִבְנָא, Ezra v. 2, without מ is irregular.

§ 90.

The inflectional termination in שׁוּרַק of other stems is changed with the verbs of this stem into הֶלֶם at the second radical, viz., instead of מָטַטַי (קָטַטַי), מָטַט. So also in the *imper.* and *future*.

§ 91.

The termination of the *participle*, plur., masc., active and passive is יָן.

§ 92.

The preterite of פָּעַיל (v. § 44) forms בָּנִי, בָּנִי; as בָּלִי, Dan. ii. 30; בָּלִי, id. ii. 19; קָרִי, Ezra iv. 18, 23*; רָמִי, Dan. iii. 21.

§ 93.

Form פָּעַל.—Paradigm, צָלִי, to pray.

PRETERITE.

Masculine.

צָלִי, I have prayed,
צָלִי, thou hast prayed,
צָלִי, he has prayed,
wanting,
wanting,
צָלִי, they have prayed.

Feminine.

} wanting.

PARTICIPLE.

Active.

Passive. Active.

Passive.

sing. מְצַלֵּא, praying, wanting, wanting, מְצַלֵּא, prayed.
plur. מְצַלִּין, praying, wanting, wanting, wanting.

* It is therefore erroneous to read the annotations of the *lectio marginalis*: קָרִי being the preterite, it must be read קָרִי as the pass. participle, meaning "which is read."
A.

But why not קָרִי as the *imperative*? corresponding to "lege! legatur! read!"

FUTURE.

אֶצְלֵא, I shall pray,	} wanting.
wanting,	
wanting,	
נֶצְלֵא, we shall pray,	
wanting,	
יִצְלֹוּ, they shall pray.	

IMPERATIVE.

צֵלֵי,	wanting,
wanting,	wanting

§ 94.

Examples of the *preterite*: מָנִי, Dan. ii. 24, 49; רָבִי, id. ii. 48; מָנִיָּה, id. iii. 12; שָׁרִי, Ezra v. 2; שָׁנִי, Dan. iii. 28. Of the *active participle*: מִצְלֵא, id. vi. 11; מִשְׁרֵא, id. v. 12; מִצְלִיָּה, Ezra 17, 10. Of the *pass. participle*: מִשְׁנֵא, Dan. vii. 7. Of the *future*: אֶחְרֵא, Dan. ii. 24; נִחְרֵא, id. ii. 4; יִשְׁנֹוּ, id. iv. 13; יִרְבְּעוּ, id. iv. 33. Of the *imp.*: מָנִי, Ezra vii. 25.

§ 95.

Form of הִפְעֵל.—Paradigm הִגְלִי.

PRETERITE.

<i>Masculine.</i>	<i>Feminine.</i>
wanting,	} wanting.
wanting,	
הִגְלִי, he caused to exile,	
wanting,	
wanting,	
הִגְלִי, they caused to exile.	

PARTICIPLE.

Active.

מְהַגִּילָא, one causing to exile,
wanting,

wanting,
wanting.

FUTURE.

wanting,
wanting,
יִהְיֶה, he will cause to exile,
נִהְיֶה, we shall cause to exile,
תִּהְיֶה, ye will cause to exile,
יִהְיֶה, they will cause to exile.

} wanting.

IMPERATIVE.

sing. wanting,
plur. הִגִּילוּ, do cause to exile,

wanting,
wanting.

INFINITIVE.

הִגִּילָה, to cause to exile.

§ 96.

Examples of the *preterite*: הִגִּילָה, Ezra iv. 10; הִתִּיתִי, Dan. v. 13; הִעֲדִיר, id. v. 20; vii. 12; הִתִּיתִי, id. v. 3. Of the *active participle*: מְהַשְׁנֵא, מְהַעֲדָה, id. ii. 21; מְהוֹדָא, id. ii. 23; מוֹדָא, id. vi. 11. Of the *future*: יִהְיֶה, id. v. 12; יִהְשָׁנָא, Ezra vi. 11; נִהְיֶה, Dan. ii. 7; תִּהְיֶה, id. ii. 6; יִהְעֲדִין, id. vii. 26. Of the *imperative*: הִתְּוִי, id. ii. 6. Of the *infinitive*: לְהִתְּוִי, id. ii. 10; לְהִשְׁנֶה, id. vi. 9; לְהִתְּוִי, id. v. 2. יִהְעֲדִין has incorrectly שוּק in some modern, but הוּלם in the older and more correct editions; so in that of Mantua (מִנְחַת שֵׁי); in the Rabbinical Bible, Venice, 1517; in the Bibles of Sancino, 1488, and of Brescia, 1494.

§ 97.

Form of the *התפעל*.—Paradigm *התבני*.

PRETERITE.

Masculine.

wanting,
 wanting,
התבני, he was built,
 wanting,
 wanting,
 wanting.

Feminine.

} wanting.

PARTICIPLE.

מתבנא, one being built,
 wanting,

wanting,
 wanting.

FUTURE.

wanting,
 wanting,
יתבנא, he will be built,
 wanting,
יתבנין, ye will be built,
 wanting.

wanting,
 wanting,
תתבנא, she will be built,
 wanting,
 wanting,
 wanting.

§ 98.

Examples of the *preterite*: *התמלי*, Dan. iii. 19. Of the *participle*: *מתבנא*, Ezra v. 8. Of the *future*: *יתרמא*, Dan. iii. 6; *יתבנא*, Ezra v. 15; *תתבנא*, id. iv. 13; *יתקרי*, Dan. v. 12; *תתקרי*, id. iii. 15, the last incorrectly with *חולם* instead of *שורק*.

§ 99.

Form of **הִתְנַבֵּל**.—Paradigm **הִתְנַבֵּר**.

PRETERITE.

Masculine.

Feminine.

wanting,
wanting,
הִתְנַבֵּר, he prophesied,
wanting,
wanting,
wanting.

} wanting.

PARTICIPLE.

sing. wanting,
plur. **מִתְנַבְּרִין**, prophesying.

} wanting.

FUTURE.

wanting,	wanting,
wanting,	wanting,
יִתְנַבֵּר , he will prophesy,	תִּתְנַבֵּר , she will prophesy,
wanting,	wanting,
wanting,	wanting,
יִתְנַבְּרוּ , they will prophesy.	wanting.

§ 100.

Examples of the *preterite*: **הִתְנַבֵּר**, Ezra v. 1; **אֶשְׁתַּבֵּר**, Dan. iii. 19. Of the *participle*: **מִתְנַבְּרִין**, id. v. 6. Of the *future*: **יִתְנַבֵּר**, id. iii. 29; **יִתְנַבֵּר**, id. ii. 9; **יִתְנַבְּרוּ**, id. vii. 28; **יִתְנַבֵּר**, id. v. 10. There occurs **א** instead of Yod in the participle fem. **מִתְנַבֵּרָה**, which, however, is a Hebraism.

CHAPTER IX.

VERBS OF WEAK ROOTS.

§ 101.

Verbs beginning with Nun, נ, retain the same sometimes, and are conjugated like the perfect verbs. So למיתן, תיתן, Ezra vii. 20; יתתנין, id. iv. 13; מהתנזקת, a participle in the constructus, id. iv. 15; להתנזקת, infinitive in the constructus, id. iv. 22; תתנזק, id. iv. 13; להתנזקה, Dan. vi. 24; התנפק, id. v. 2; התנפקי, id. v. 3. Sometimes the Nun is omitted like in the Hebrew, *e.g.*, יתתנה, id. iv. 14; יפל, id. iii. 16; תתפלין, id. ib. 5; פוקי, id. 16, 22; התסקי, id. 16, 22; מצל, id. ib. 28; נחת from נחתה, descend, in the הפעל, properly, to place in a low position, hence, to put down, to prostrate, Ezra vi. 5; מהתחתין, *passive participle*, id. vi. 1; אתרו, Dan. vi. 11; שא, Ezra v. 15, both last *imperatives*. The form אתה, id. 16, the א with חטא, is of the root חות, equivalent to נחת.

§ 102.

The second radical wanting in stems, called *geminate*, is substituted by a דגש in the first root-letter when preceded by a preformative, *e.g.*, in the התקת; התפעל (preterit 3d person fem.) instead of התקת, Dan. ii. 34; התקי, id. vi. 25; מהתק, id. ii. 40; מתקת, id. vii. 7; תתק, id. ii. 40; ותתקנה, id. vii. 23. Sometimes the wanting letter is substituted by נ (Nun), *e.g.*, התנצל, fr. עלל enter, id. ii. 25; להתנצל, id. iv. 3. The above דגש is left out in מתן, infin. קל of הנין, Dan. iv. 24, and in מהא, act. partic.

in *הִפְעֵל* of *חירי*, id. v. 19.* It is found also compensated by the change of the preceding vowel in *תִּרְעַ*, future *קל* of *רעע*, id. ii. 40, and in *הִעֲלִי*, imperative *הִפְעֵל* of *עלל*, id. ii. 24. In *לְהַעֲלֶה*, infinitive *הִפְעֵל* of the same verb, id. v. 7, the *פתח* is changed into *סגול* by reason of the following guttural with a *קמץ*, like in the Hebrew. The following are instances of geminate verbs inflected like perfect verbs: *מִרְעַע*, active participle of the *פִּעֵל*, id. ii. 40, and *תִּתְּחַלֵּל*, future of the *הִפְעֵל*, id. iv. 9.

§ 103.

But in the inflections of the *geminate* verbs, where the first radical is preceded by *no* preformative, and, consequently inapt of accepting the *דגש forte*, the compensative *דגש* is placed in the third radical, *e.g.*, *גָּדַד*, Dan. iv 11; *נָדַד*, id. vi. 19. So also in *עָל*, “he entered,” id. ii. 16, the *פתח* is showing the *ל* to have a *דגש*, if not prevented by its position at the *end* of the word. So also are the words, written: *עָלְלִין*, id. v. 8, and *עָלְלַת*, id. ib. 10, read by the *lectio marginalis*, for the same reason, *עָלַת*, *עָלִין*. The *קמץ* in *עָלִין*, though followed by *דגש forte*, is a long one, such as would be in *עָלְלִין*, corresponding to *אָמְרִין* (§ 3). The word *דָּקִי*, id. ii. 35, is inflected in accordance with the quiescent *עִי*.

§ 104.

An instance of the quadriliteral *התפעל* after the Hebrew, is the word *אֲשִׁתּוֹמִים* (§ 81).

* In the edition before me (Berlin, 1866, revised by M. Letteris) it reads *מִחִירי*, the *דגש* compensated by the change of the preceding vowel.

CHAPTER X.

ANOMALIES IN THE CONJUGATIONS OF SOME VERBS.

§ 105.

הָלַךְ and הָלַךְ, to go. The former is used only in the קל, and then only in the *preterite*, Dan. ii. 17; Ezra iv. 22; id. v. 8, and *imperative*, which reads הָלַךְ, id. v. 15. Of the latter, there is the participle of הָלַךְ, הֹלֵךְ, Dan. iv. 26; id. iii. 25 and iv. 34. The last word shows a transposition of the vowels. הָלַךְ in the קל shows an abbreviation by omitting the ל, as הָלַךְ instead of הֹלֵךְ, יָהָה instead of יִהְיֶה, Ezra v. 5; vi. 5; vii. 13. Some writers suggest a verbal stem הָלַךְ as a root for הָלַךְ and יָהָה; but if such be the case, then the future ought to be יִהְיֶה with ה. The suggestion may possibly refer to the קָמַץ of הָלַךְ, Ezra vii. 13, likewise מָקָם from קָמָם. But even the claim of the קָמַץ to this place is very doubtful; for in the editions of 1488, 1449 and 1517, the ה of הָלַךְ is provided not with קָמַץ but with פָּתַח. In יָהָה, Ezra vi. 5, the ה is properly furnished with פָּתַח; while the קָמַץ at the same words, id. v. 5 and vii. 13, is occasioned merely by the pauses made at these words.

§ 106.

הָלַךְ, Dan. ii. 5 and 8, is probably an equivalent to הָלַךְ, she went (s. Grammar of the Babyl. Talm. idiom, § 67).

§ 107.

יָהָה, to give, lacks the *infinitive* and *future*; they are, however, substituted by the verb יָתַן (v. § 101).

§ 108.

יָכַל, to be able, forms regularly יָכַל, יָכַל (v. § 76), but יִכַּל, Dan. ii. 10, is exceptionally according to the Hebrew.

§ 109.

In the word עֲנִיָּא, Ezra, often, being of the root אָמַר, the ר as the last radical, is apocopated (s. Grammar of the Bab. Talm. idiom, § 7).

§ 110.

The future tense of the verb הָיָא, to be, occurs sometimes improperly with ל instead of the preformative Yod, *e.g.*, לְהָיָא, Dan. ii. 20; Ezra iv. 13; לְהָיִן, Dan. ii. 43; לְהָיִן, id. v. 17. By this ל the future takes for the most part the meaning of the *optative* or *imperative*. Such a ל is commonly used in the Arabic and also in the Talmudical idiom.

CHAPTER XI.

VERBAL SUFFIXES.

§ 111.

Paradigm of the verbal or objective suffixes: נָטַר, he has kept.

נָטַרְנִי, he has kept me,

נָטַרְךָ, he has kept thee,

נָטַרְהוּ, he has kept him; נָטַרְהָ, he has kept her,

נָטַרְנוּ, he has kept us,

נָטַרְכוֹן, he has kept ye, you.

As for the third pers. plur. there is in the Bibl. Chald. made no use of the pronominal suffix, but of the independent pronoun הֵמוּ, *e.g.*, וְהוֹתִיב הֵמוּ, Ezra iv. 10; וְלֹא בִטְלוּ הֵמוּ, id. v. 5, or הֵמוֹן, as וְהִדְקַת הֵמוֹן, Dan. ii. 34; וּנְשֵׂא הֵמוֹן רוּחָא, id. ib. 35.

§ 112.

In the *future* an epenthetic Nun (נ) is sometimes found inserted between the verb and its suffix, *e.g.*, וְהִתְנַקָּה, Dan. ii. 11; וְהִתְנַקָּה, id. iv. 22; וְיִדְחֻלְנִי, id. ib. 2; וְשִׁיזְבֻנָּךְ, id. iii. 15; וְהִדְרִישְנָה וְהִדְקִישָׁה, id. vii. 23; וְאִהְיֶנָּה, id. v. 17.

§ 113.

The termination הֵּ of the *infinitive*, when with a suffix, is changed to וּ, *e.g.*, לְשִׁיזְבוּיָךְ, Dan. vi. 21; לְהַצְלוּתָהּ, id. v. 15; לְהַקְמִיתָהּ, id. vi. 4. With a suffix of the first person the infinitive takes the epenthetic Nun (נ), *e.g.*, לְהוֹדִיעֲנִי, id. ii. 26.

§ 114.

The verbal inflections ending in ך take הִי as a suffix of the third pers. masc., *e.g.*, הִקְרִיבֵהּ, they brought him, Dan. vii. 13, from the *preterite* : הִקְרִיבָהּ. The same is the case with the nouns, as אָבִי־הִי from אָבִי. The verbal inflections ending in ך take also the suffix הִי, *e.g.*, בָּנָהּ, Ezra v. 11, from בָּנָה preterite. It, however, is changed to יֵה when annexed to a verbal inflection ending in ך or ך, *e.g.*, מִצְבֵּהּ, as he desires it, Dan. iv. 32; לְמִצְבֵּהּ, to heat it, id. iii. 19, from the *infinitives* מִצְבֵּהּ, resp. to will, to heat.

CHAPTER XII.

NUMBERS.

§ 115.

The *cardinal numbers* of the Bibl. Chald. are as follows:

<i>Masc.</i>	<i>Fem.</i>
1 חַד,	חַדָּה or חַדָּא,
2 wanting,*	תְּרִינ,
3 תְּלָתָה and תְּלָתָא,	תְּלַת,
4 אַרְבָּעָה,	אַרְבַּע
5 wanting,	wanting,
6 wanting,	שֵׁשׁ, Dan. iii. 1 and שֵׁשׁ, Ezra vi. 15,
7 שִׁבְעָה,	wanting,
8 wanting,	wanting,
9 wanting,	wanting,
10 עֶשְׂרָה,	עֶשֶׂר,
11 wanting,	} wanting.
12 תְּרִי עֶשֶׂר,	
wanting till	
20 עֶשְׂרִין,	
30 תְּלָתִין,	
wanting till	
60 שְׁתִּין,	
wanting till	
100 מֵאָה,	
1000 אֶלְפָּה, אֲלָפָא,	

* The number 2 masc. is probably תְּרִין, according to the fem. תְּרִינ and תְּרִי עֶשֶׂר, 12, of which the Nun is omitted, as these two words are contracted into one.

*Masc.**Fem.*10,000 רבּוּ plur., רבּוֹן, *lectio marg.* רבּוֹן,1,000,000 אֶלֶף אֶלֶף, *lectio marg.* אֶלְפִין,100,000,000 רבּוּ רבּוֹן, *lectio marg.* רבּוֹן.

There occurs תִּלְתֵּהוֹן, Dan. iii. 23, with a suffix. Some of the old Grammarians read the second ה with a דגש *forte*. See מִנְחַת שִׁי.

§ 116.

The following are *ordinal numbers* :

Masculine.

Sing.

Plur.

the first, קִדְמִי (§ 28),

קִדְמִיָּא,

the second, wanting,

the third, תִּלְתִּי,

the fourth, רְבִיעִי,

emphatical רְבִיעִיא, Dan. iii. 25,

lectio marg. רְבִיעִיָּא.

} wanting.

Feminine.

Sing.

Plur.

the first, emphatical קִדְמִיָּא,

קִדְמִיָּא,

the second, תִּנְיָנָה, Dan. vii. 5,

the third, תִּלְתִּיָּא, id. ii. 39,

the fourth, רְבִיעִיא, *lectio marg.* רְבִיעִיָּא, id. ii. 40 ; vii. 23.

emph. רְבִיעִיָּא.

} wanting.

§ 117.

The words תִּלְתָּא, Dan. v. 16, 29, and תִּלְתִּי, id. v. 7,

are appellations of a certain rank or dignity, especially military.*

§ 118.

חד שבָּעָה, Dan. iii. 19, signifies seven times as much, sevenfold. Completely it should be על חד שבעה, for one, seven, like in other Aramaic dialects, על חד תריין, for one, two, *i.e.*, twice as much.

* Equivalent to the Hebrew טַלְשִׁים, טַלִּישׁ, captain, leader, Exod. xiv. 7; xv. 4; Yarchi takes חֲלֵתִי for a fractional number, and interprets חֲלֵתִי יִשְׁלַט בְּמִלְכוּתָא וְשָׁלַט, he shall rule over the third part of the kingdom.

CHAPTER XIII.

ADVERBS.

§ 119.

The adverbs in the Bibl. Chal. have no special termination, and there occurs only one instance, תִּהְיֶינָה, Dan. ii. 7, showing a trace of a peculiar termination, similar to that of the Hebrew in קִוְּמִינָה.

§ 120.

Adverbs probably original, are:

1. אַחֲרַיִן and בְּאַחֲרַיִן, then, soon after, hereupon, soon.
2. אֵל, not, preceding the *future*, which then takes the meaning of the *imperative*, Dan. ii. 24; iv. 16; v. 10.
3. אֵלַי, Dan. ii. 31; iv. 7, 10; vii. 8, and אֲרוּ, Dan. vii. 6 (occurring seven times), from which is derived the rabbinical הִרִי, behold! lo!
4. קֵה, here.
5. לֹא, no, not.
6. עוֹד, more, yet, Dan. iv. 28.
7. תָּמָה, there, Ezra v. 17; vi. 12; מִן תָּמָה, from there. Gesenius takes, incorrectly, this ה as ה localis (like the Hebr. שָׁמָּה).

§ 121.

Adverbs derived from other parts of words by additional syllables or without, are:

1. אֲדִרְזָא, Ezra vii. 23, of uncertain meaning; possibly: diligently, eagerly.*

* I think it to be of Pers. origin, compound of: از which means: *of, from, by reason*,—در, meaning: *in, its own, in itself*. (Locat.) and تا, meaning *to, till*

2. **אִתִּי**, there is, are, from **אִישׁ** = **אִת**, a being, a person (like the Hebr. **יֵשׁ** from **אִישׁ**). It is probably the abbreviated plural of **אִתֵּיךָ** (like the Hebr. **אִנִּי** of **אִנִּיךָ**), as in fact it forms with the suffixes, like the nouns in plural, **אִתְּךָ**, **אִתּוֹהִי**, **אִתִּיכֹן**. **אִתִּי**, is to be taken, properly, neither as an adverb, nor as any other part of words, but as a complete sentence, a circumstance which shows the great antiquity of this word. The meaning of **אִתִּי** with suffixes, therefore, is not merely, there is, but, I am, thou art, he is, etc. Thus **הָאִתִּיךָ כָּהֵל**, Dan. ii. 26, is to be translated, art thou able? **לֹא אִתְּךָ פִּלְחִין**, id. iii. 18, we are not worshipping; **אִתִּיכֹן עֲתִידִין**, id. iii. 15, are ye ready? **אִתִּי** **אֵלֹהֵנָּה יָכִיל**, id. iii. 17, is our God able? (see § 119).
3. **אֶסְפְּרָנָא**, Ezra vi. 12 a. o., speedily, fast.*
4. **בְּתִדְרָא**, constantly. Therefrom the Rabbinical **תִּדְרִי**, according to Gesenius from **דִּר**, tarry, last; according to Rabbi Abraham Lattes from **הִדְר**, return, viz. in a periodical way, as in Dan. vi. 17, 21, in regard to the periodical, and not constant, daily prayers.
5. **הֵלָא**, equivalent to the Hebrew **הֲלֹא**, signifying an interrogation.
6. **הֵצֵרָא**, Dan. iii. 14, is it true, that . . . ?
7. **כְּדִי** (**כְּאֶשֶׁר**), like, as.

(Temp.) = **אֶזְדְּרָא**: *at this very time, on the spot*. So also is: **אוֹזְרֵה**: *for its own sake*, an abbreviation of this compound in the Turkish language. (See Fuad-Effendi's Osm. Gram., Ch. V., Sect. 2d.)

* Probably of Pers. origin; comp. **אֶסְפְּרָנָא** (**Ἀσπιδράς**, Diod. S. ii. 33), a name of the god Behram in the shape of a horse, as this animal is called in the Zend, Asp, or Asph. But, Asa: horse is the Sanskrit name which means originally, *speed*, *swiftness*. See M. Muller, *Science of Language*.

8. כְּדָנָה and כֵּן (from כִּדְּן), so, thus.
 9. בְּחֻדָּה, Dan. ii., together, at once.
 10. כִּמָּה, Dan. iii. 33, how ! how very ! how much !
 11. כִּנְמָא (v. § 104), as we shall say, namely, as follows.
 12. כַּעֲנָה, כֵּעֵן, Ezra iv. 10, 11 ; vii. 12, and כָּעַתָּה, id. iv. 17 (כָּעַתָּה), now, presently. כָּעֵתָּה and כָּעַתָּה are applied in introducing a sentence, likewise, “and now,” in English.*
 13. לְעֻלָּמִין and לְעֻלְמֵיָא, Dan. ii. 44, for ever, in eternity.
 14. שְׁגִיָּא, Dan. v. 9 ; vi. 15, 24 ; vii. 28, many, very, exceedingly.

§ 122.

Adverbs composed of two or more words :

- אַחֲרֵי דָנָה, Dan. ii. 29, 46, and בְּאַחֲרֵי דָנָה, Dan. vii. 6, 7, after this, after which.
 כְּלִי-קַבֵּל דָּנָה, Dan. ii. 12, 24, and לְקַבֵּל דָּנָה, according to that, in consequence of that, therefore, likewise.
 מִן אֲדִין, Ezra v. 16, since that time.
 מִן יָצִיב, Dan. ii. 8, and מִן קֶשֶׁט, Dan. ii. 47, in truth, in certainty.
 מִן קִדְמַת דָּנָה, Dan. vi. 11, and מִקְדַּמַּת דָּנָה, Ezra v. 11, before this time, years ago.
 עַד אַחֲרֵי, Dan. iv. 5, at last.
 עַד בָּה, Dan. vii. 28, hitherto.
 עַד כַּעַן, Ezra v. 16, until now.
 עַד עֻלְמָה }
 עַד עֻלְמֵיָא } Dan. vii. 8, and
 מִן עֻלְמָה וְעַד עֻלְמֵיָא, Dan. ii. 20, for ever, in eternity.

* From עֵת, time, like the Hebr. עֵת, which is also applied as an adverb. כִּי עַתָּה יֵעָמֹד, Hos. xiii. 13.

CHAPTER XIV.

PREPOSITIONS.

§ 123.

The prepositions in the Bibl. Chald. are as follows :

- ב As a prefix, having the same signification as in Heb.
 ל signifying, the same, as in Heb., but mostly the *accusative*, *e.g.*, מלכא לְדַנְיָאֵל רַבִּי, Dan. ii. 48, the king elevated Daniel.
 אַחֲרֵי, Dan. ii. 29, with suffixes; אַחֲרֵיהֶן, id. vii. 24, and בְּאַחֲרֵי, id. vii. 6 and 7 (בְּמָקוֹם, = בְּאַחֲרֵי) with suffixes: בְּתֵרָה, id. ii. 39, after.
 בֵּין, id. vii. 5, with suffixes, בֵּינֵיהֶן, id. vii. 8, between.
 בְּ-דִירָלָא, id. ii. 34, without.
 לְוֹת, * by, close to; מִן לְוֹתָהּ, Ezra iv. 12, from thy neighborhood, *i.e.*, from thee, like the Hebr. מֵעַם.
 לְצַד, Dan. vii. 25, towards, at the side.
 מִן, from, with suffixes מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה.
 מִצַּד, Dan. vi. 5, from the part, in regard.
 נִגִּיד, id. vi. 11, opposite.
 עַד, until, till.
 עַל, upon, by, near by, to, Dan. ii. 24; vi. 7 and 16; vii. 16; more than, id. iii. 19; opposite, id. iii. 29; v. 23, Ezra iv. 18; on, id. ib. 11, 17; with the suffixes of the plural nouns עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן, עַלֵּיהֶן and עֲלֵהֶם, Ezra vii. 24.
 עֲלָא מִן, Dan. vi. 8, superior to.

* Contr. of לְוֹתָהּ from לְוֹתָהּ, connection.

עם, with, by, next, Dan. ii, 11; in (in regard to time), id. iii. 33; iv. 31; vii. 2.

לְקַבֵּל, קָבַל, opposite, before, in the presence, Dan. 3; v. 1, 5; in consequence, accordingly, id. v. 10; Ezra vi. 13, with suffix לְקַבֵּלָּךְ.

קִדְמָה, קִדְמִי, before, in the presence, with suff. קִדְמִיךָ, קִדְמִיָּהּ, קִדְמֵהוּ, קִדְמֵיהֶם (קִדְמָה, Dan. v. 23, is irregular), קִדְמוֹהִי, קִדְמִיָּהּ, קִדְמֵהוּ, קִדְמֵיהֶם. מִן קִדְמָה = מִלְפָּנֶיךָ, from before, Dan. ii. 15; vi. 27; Ezra vii. 14, with suff. מִן־קִדְמִיךָ, מִן־קִדְמוֹהִי, etc.

תַּחַת, beneath, under, Dan. vii. 26; with suff. תַּחַתְּךָ, תַּחַתִּי, תַּחַתָּהּ, תַּחַתֵּיהֶם, Dan. iv. 9, 18.

מִן תַּחַת, Jer. x. 11, from under; with the suff. מִן תַּחַתְּךָ, מִן תַּחַתִּי, מִן תַּחַתָּהּ, מִן תַּחַתֵּיהֶם, Dan. iv. 11, as if from תַּחַת.

CHAPTER XV.

CONJUNCTIONS.

§ 124.

The conjunctions are as follows:

בְּרָם, but, though, surely, Dan. ii. 28; iv. 12, 20; v. 17; Ezra v. 13. Probably from the Rabb. בְּרִי or בְּרִיא, meaning: certainly (בְּרִיר), like the Latin conjunction *verum*, yet, but, from *verus*. Like באמת of the Mishna, meaning: yet, when following אַה על פי.

דִּי, that, as [because; used in the same way as are אֲשֶׁר and כִּי in the Hebr. Also in relation to a sentence].

בְּלִ-קָּבֵל דִּי, because of that, for this cause, for reason of that. The word בְּל is here of no special meaning, and בְּלִ-קָּבֵל seems to be originally one word, forming בְּלִקָּבֵל, like the Rabb. בְּלִפְנֵי [from אֲפִי, in presence of all that, considering that]. כל קבל seems to be the origin of בְּלִ-עֲמַת in Eccles.

(כְּדִי) דִּי, Dan. ii. 43, even as (כְּאֲשֶׁר), in the same way as.

מִן דִּי, after that, therefrom, Dan. iv. 23; Ezra iv. 23 and v. 12.

דִּי, that, in order to, to the end, Dan. ii. 30 דִּי דְּבִרְתָּ דִּי, Dan. iv. 14, has its origin in the ancient use of changing the end-consonant into the initial of the following word when both consonants are of the same nature. (See Proleg. § 198.)

הֵן, if, when. הֵן, in אֵיתִיכֹן עֲתִידִין, Dan. iii. 15, has been considered by some to be the Hebr. הֵן, behold!

But this is wrong; for in the Aram. it never has this meaning, and the sentence is to be translated, Now, *if* ye be ready, etc. (well!), but if not, etc. . . . A similar ellipsis is found in Exod. xxxii. 32. הֵן אִתִּי אֱלֹהֵיכֶם, etc., ib. ib. 17, must be translated: . . . “If the God whom we worship be able to deliver us, He will deliver us from the burning, fiery furnace, and from thy hand.” The king having said, who is that God that shall deliver you out of my hand? they, considering the respect due to him, did not contradict directly, but deferentially answered: If He will be able, He will deliver us; but even if, as thou sayest, He be not able to do it, know, that still we shall not worship the golden image. In הֵן תְּהוּהָ אֲרָכָא, Dan. iv. 24, הֵן is not altering its meaning, but it must be taken with an ellipsis, thus: If (thou wilt) that there be a lengthening of thy tranquillity.—הֵן . . . הֵן, Ezra vii. 26, whether so . . . or so . . .

לְהֵן, *a*) except, unless, only if, Dan. ii. 11, 30; iii. 23; vi. 6, 8, 13; Ezra v. 12 (from הֵן לֹא instead of לֹא הֵן, Lat. *nisi*, instead of, *si non*); *b*) therefore, consequently (לְכֵן), Dan. ii. 6, 9; iv. 24.*

וְלֵה, id. vi. 22; Ezra v. 10; vi. 5, and also.

לְמָה, Ezra iv. 22, and דִּי-לְמָה, id. vii. 23; that not, unless, like the Talm. דִּי-לְמָא, and the Hebr. לְמָה and שֶׁלְמָה.

עַל-מָה, why?

* The passages quoted in *b*) admit just as well the signification given in *a*).

CHAPTER XVI.

INTERJECTIONS.

§ 125.

הֵא, Dan. iii. 25, and הֵא in קְהֵי (§ 23), may be considered to be interjections, meaning, lo ! see ! behold !

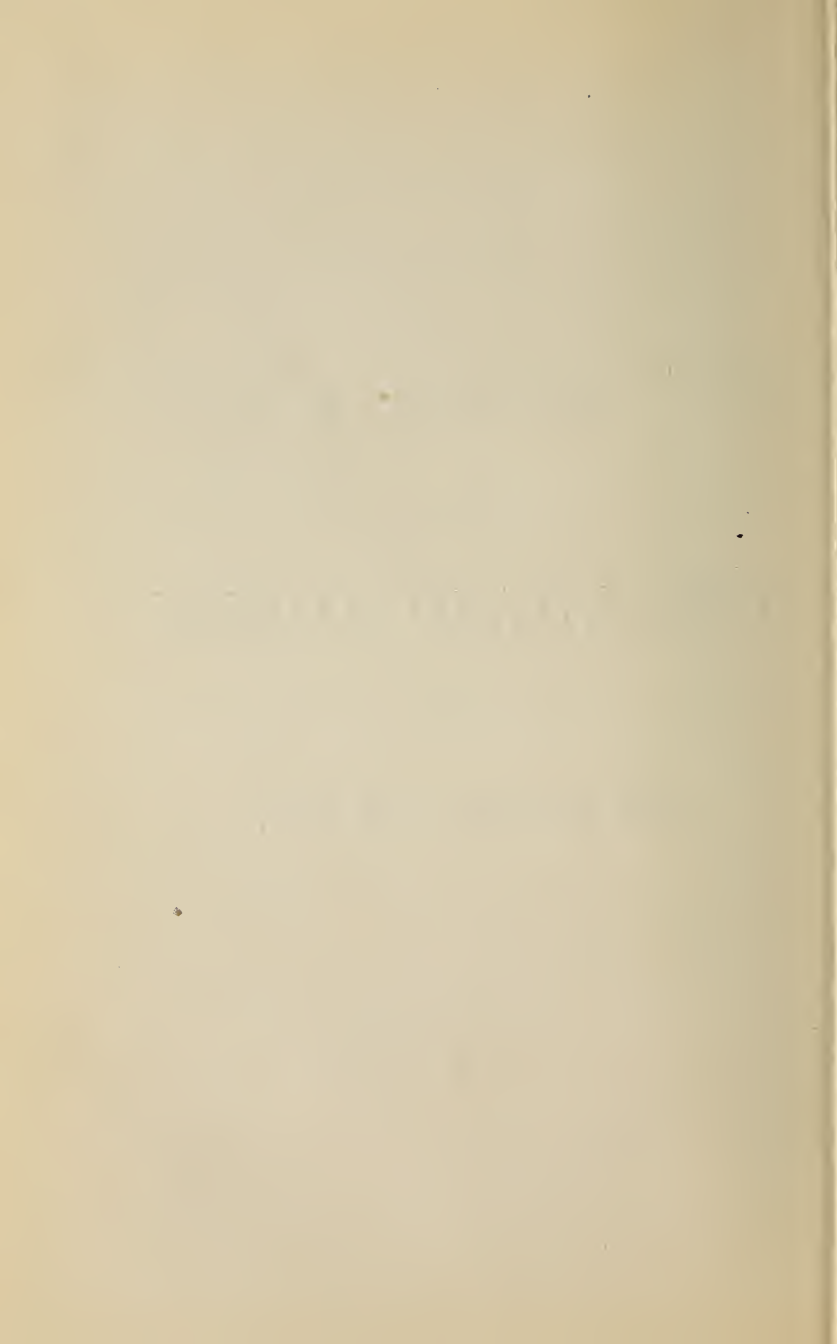
GRAMMAR

OF THE

CHALDAIC IDIOM

OF THE

BABYLONICAL TALMUD.



CHAPTER I.

INTRODUCTORY REMARKS.

§ 1.

The language in which the Babylonical Talmud was written is called the *Babylonical-Talmudical idiom*, and forms a dialect of the Aramaic or Chaldaic language.

§ 2.

The Babylonical Talmud, though very large in volume, maintains in its language grammatical unity and harmony. Its language is characterized as the "*Talmudical dialect*," from which, however, the dialect of the following parts in the Talmud is more or less different:

a) A great number of passages in the Mishna and Baraitha, as also such sentences as belong to Palestinian authors (R. Yochanan, R. Amea, R. Ashe), which are abundantly scattered in these parts of the Talmud. They are not Aramaic, but Hebrew of a later period, the so-called *לשון חכמים*, Rabbinical dialect.

b) Sentences belonging to Palestinian sages; they are nearer to the Targum dialect.

c) Some pieces of notarial style, as honorary instruments, mercantile contracts, etc., being also more of the Targum dialect.

d) The tract of Nedarim, which differs somewhat in its dialect from that of the Bab. Talmud, as has been noticed already by Rabenu Asher in his commentary

to Nedarim, p. 2), saying *אלא שלשון נדרים משונה*, only that the language of Nedarim is different (from the common Talm. dialect). So also is the tract of Nazir distinguished by its use of some of the phraseology peculiar to Nedarim. The linguistic peculiarities of both tracts pertain to the Palestinean dialect (see §§ 38, 47, 48).

§ 3.

As to its wording the Talm. dialect uses, besides the Hebrew, also words of many other languages, as Greek, Latin, Persian, Syriac, Arabic, etc. Concerning the different Talm. dictionaries, there are given some useful notices by Moses Landau in his preface to the *מערכי לשון*. As to the originally Persian words in the Talmud, see Adrian Reland, *dissert. miscellan.*, t. II., diss. ix., and an extract thereof in the *בכורי ערים*, Jahrgang 587, p. 76-79.*

§ 4.

The Talmud consists of records and discussions, relating partly to the doctrines of the different schools (academies) in regard to ritual statutes, civil and moral laws, and partly to matter of popular nature, having the social and political life as the subject of consideration.

§ 5.

In the doctrinal parts of the Talmud a great number of Hebrew words, as also many technical terms and designations peculiar to the nature of this matter, are applied, and expressions originally Greek, as found in the Mishnah, are profusely employed. In the sections

* And of later date: T. Perle's *Etymologische Studien*.

relating to popular matter, however, a great variety of exclusive Talm. words, as also Persian and Chaldaic expressions are abundantly prevailing.

§ 6.

In relation to its grammar the Talmudical dialect is particularly characterized by its disposition towards an utmost *contraction of words*, and this peculiarity is the ground on which the following rules and regulations are founded:

7.

1) The terminal consonant is generally, and, when a Nun (נ), almost always omitted, *e.g.*, אָמַרְי for אָמַרְיִן, saying, partic. plur.; מָנָא for מִנָּן (מִן אֵן), wherefrom? פִּי for בֵּית, in the house of . . . (Germ. bei); אִימָא, תִּימָא, נִימָא, I shall, thou wilt, he will say, for אִימַר, תִּימַר, נִימַר; זֻטָא for זֻטַר, small; תוּ for תוּב (§ 97). There is in the Bibl. Chald. but one instance of such an apocope, viz., the word כְּנַמָא, Ezra, often.

§ 8.

Apocopated words change either the שׁוּא into a vowel, *e.g.*, תִּיקִי instead of תִּקוּם, she will stand, *i.e.*, the question will stand undecided; or the vowel into a diphthong*, *e.g.*, הִוְאִי instead of הִוְרִית, I was; or, lastly, the שׁוּא into a diphthong, *e.g.*, מִנְכּוֹן for מִנְיָרְכִי, from you; מִנְהוֹן for מִנְיָהוּ, from them.

§ 9.

The suffixes ו and י are often omitted. The first with verbs, the latter with verbs as well as nouns, *e.g.*,

* See my Prolegomini and my Hebrew grammar, §§ 17, 51. A.

מָר for מָרִי, my master, teacher, lord; גָּנְבִי for גָּנָב, * he robbed me (Nedarim 62.); אָמַר for אָמְרִי, they said, with the vowel ו transposed. In the Syriac the suffixes ו and י are mute. The omission of the suffix י is found more frequently in the Palest. Talm. dialect; thus R. Yochanan says: אִי נִקְטְתִּיהָ בְּיַד מֵאֵן מְרָמִי לִיהָ מֵן (Chag. 15:), If I had taken hold of him with my hand, who could wrest him from me? instead of בִּידָאִי and מֵנָאִי.**

§ 10.

The vowel ו omitted at the end of a verb takes its place before the last consonant as in אָמַר (s. § 9).

§ 11.

2) Many of the monosyllabical particles are joined either to the following or to the preceding word, *e.g.*, וְ, a particle which in the Talm. dialect is never used separately (s. § 25); אִי, when, if, in אִיתִּימָא, if thou wilt say; אִיפְשִׁיתָ, if thou desirest, if thou requirest; הֵא, behold, yet, but yet, as הֵאֲהִיב, yet, there is written; הֵאָמַר, yet, he said; קָא (§ 23) in קָאָמַר, he stands saying (*sta dicendo*), he says; הִיא, he; הִיא, she, in מִנִּי מִנִּי, who is? לָן, to us, in מִן־לָן, wherefrom is that (known) to us? where is this derived from? So also the dissyllable, הֵי, these, in מִן־הֵי מִלִּי instead of מִלִּי, wherefrom are these things derived?

§ 12.

3) The guttural ע is often elided, *e.g.*, דָּע for דָּעָע, he

* S. § 92 A.

** In the Talmud edition before me in the quoted passage, מֵאֵן is found instead of מֵן, which possibly may be justified by the transposition of the א, similar to אָמַר mentioned above.

set (s. רשי, Genes. xxx. 38); זירא for זעירא, the Little (surname of a Rabbi of small stature); מברא for מעברא, ford, ferry; טינא for טוענא, burden; האי עתא for האידנא, this time, at present; הא שעתא for השעתא, at this moment, hour.

At the beginning of a word the ע is often changed into א (§§ 21, 22). The ה also is sometimes elided, as אנן for אנחנא, we; תתא for תתחא, and הותי for תהותי, under. So are מיירי and איריא probably derived from the Targumic verb ערע, corresponding to the Hebr. קרה, to happen, meet. From the same verb are derived in the Mishnah the words עראי by elision of the last, and אירע by elision of the first ע, while the Talm. dialect eliding both עs has the derivatives מיירי, אירי instead of מאי איריא and מערע, אירע instead of איערעא. Thus מאי איריא (Nazir 9, 15, 28) is to be translated what happened, that he repeated, learned, said . . .? The word דתני is often suppressed, *e.g.*, מאי אירא ערבי פסחים (Pessa. 50.), מאי אירא סתומין (Nazir 25.). So also לא הא אימא, if only for that (if there be no other difficulty) there is nothing met, proved for, or against it. So also מידי איריא (Pessa. 60.), is there anything met, *i.e.*, agreeing with that? or, is there any relation between the two? The same sense is expressed by the words מיירי and אירי, they mainly agree with, they fairly meet together (the statements, etc.), but the opposite, one does not concur or correspond to that.*

§ 13.

The ד is sometimes omitted as in אינא for אינא (s. §§ 55, 63).

* Aruch explains אירי, they taught, and מיירי, they teach, from the radix

§ 14.

In the Talmud. dialect the mode of expression is extremely concise and brief. Thus single words represent often whole sentences, and the alternation of persons speaking in the dialogues are very often to be understood by mere implication, without the least indication, while words indicating conjunctions, interjections, and interrogations are often entirely omitted. This peculiarity of the Talmud. idiom is probably due to the circumstance that this great work was not written down as a book by its original author or authors, but composed as a copy of the discussions and discourses as held long since by the teachers and sages of old, and preserved by way of traditions in the memory of their disciples and followers, who at last, after several centuries, have put them down in writing. Everybody knows, that while in writing any word omitted would greatly impair and confound the meaning of the author, in speech, such omissions are far from doing any injury to the sense of the sentence, and may therefore fairly pass without consideration.

§ 15.

The orthography of this dialect corresponds upon the whole to its pronunciation regardless of its etymology. There is consequently in the Talm. dialect no room for idle letters.

§ 16.

The Talmud having been written without vowels, use was made, instead, of the quiescent letters more extensively than is usually the case with books written

אָר or אור, and מִדָּק אֵירִינָן (B. K. 30;), as also אֵרִיא מִיִּדִּי in the sense of opposing, objecting.

with vowels. In the Talmud, therefore, vowels are substituted by letters. The א denotes קמץ or פתח, *e.g.*, קארי for קרי, calling, reading; מאן for מן, who? הואי for הני, I was. The Yod (י) denotes חירק or צרי, *e.g.*, מיניה for מנה, from him. Two Yods (יי) indicate the diphthong *ai*, *e.g.*, מיניכו for מניכו. The ו stands for חולם, שירק, and also for קבוץ (י), *e.g.*, כוליה for כללה, all of him, it. Two Vavs (וו) or two Yods (יי) often signify that ו or י are to be read as consonantal sounds, and not as quiescent, *e.g.*, ספוחיה read ספוחיה, his lips, אהיא read אהיה, on what, which?

§ 17.

The Talm. idiom having been at the time when it was spoken provided with no vowels, its pronunciation has become at last uncertain; it may, however, be determined to some extent by the following principles:

- a) By the quiescent letters (s. § 16);
- b) By analogy with the pronunciation of the Chaldaic and Syriac;
- c) By analogy between different parts of the Talmud dialect itself;
- d) By tradition or the pronunciation used hitherto by the Jews in reading the Talmud.

CHAPTER II.

PREFIXED PARTICLES.

§ 18.

The letters forming the words קם ואבר הכל, are used as prefix-particles, which, divided into the voweled letters א, ה, מ, ק, and the unvoweled ב, ד, נ, ל, furnish the sentence אקומה לכבוד, as *voces memoriales*.

§ 19.

In the Talm. dialect the ה is not, like in the Bibl. Chal., used as an interrogative, but as an interjection or as a substitute for the adverbial ה, equivalent to the Hebr. הלא, behold! and yet! *e.g.*, הנהיב, yet, there, is written (in the Script.); הנהיב, yet! we repeat! (the oral tradition of that doctrine or precept), *i.e.*, and yet we read in the *Mishnah*? הנהיב, yet, there is a repetition, a learning (of the traditional doctrine), *i.e.*, and yet! it is taught in the *Baraitha*? הנהיב, yet he says!?

§ 20.

ה is sometimes a substitute of the demonstr. pronoun fem. ה, this, *e.g.*, השתא, contr. from השתא (s. § 12); הניחה, this may rest, *i.e.* this might be right, this would do if . . . ; התינה (s. תינה, Chapt. VIII. end), this will rest, *i.e.*, this will do, or, would be admissible. In the word הניחה (§ 12) ה substitutes the pron. masc. הני.

§ 21.

א is a substitute for the preposition על, *e.g.*, אמאי for

עַל מֵאֵי, for what? upon what reason? why? עַל אֲנִי for עַל גַּב, upon the back, *i.e.*, over, upon, on; אֲדַעְתָּא for עַל דַּעְתָּא, at the opinion, intention; אֲלִיבָא for עַל לִבָּא according to the meaning, sense; אֲיִדֵּי for עַל יְדֵי, by hand, *i.e.*, by reason, by help, means, etc. Such an א is, however, omitted where the preceding word ends in א, סֵלְקָא דַּעְתָּךְ (Shabb. 71.), סֵלְקָא אֲדַעְתָּךְ for סֵלְקָא, סֵלְקָא, it might come up in thy mind, in our mind, *i.e.*, thou wouldst, we could believe.

§ 22.

Sometimes א substitutes the prepos. עַד, *e.g.*, אֲדֻוּרַי (Chagg. 5.), till, up to the time, when he was small (young); אֲדַהֲלָא (Pess. 113.) for עַד דַּהֲלָא, to the sand; אֲדִידָךְ (Kidd. 30.) for עַד דֵּי יָדָךְ, till (to the time) that it is in thy hand, power; אֲדַתְּנִי (Shabb. 68:), for עַד דַּתְּנִי, till, as far, as he repeats, learns (followed by: rather); אֲדַמְוִקְדָּךְ (Sanh. 33:) for עַד דַּמְוִקְדָּךְ, till the fire burns; אֲדַמְקַטְרָךְ (Abodah Zarah, 58:), till, thy cloak is yet on thee; אֲדַמְקִיפָא (Berach. 62:), for — עַד דַּמְ, till, as long as I make the roundabout-way. It is seen by the quoted examples that the omission of the ד takes place only with words beginning with ד, where it is compensated by Dagesh forte; otherwise the ד is preserved, as אֲדַתְּנִי for עַד דַּתְּנִי, till, as long as in this time, manner, *i.e.*, up to this time, meanwhile, in the meantime.*

§ 23.

The prefix ק stands for the word קָא, being contracted from קָאִי, which again is an abbreviation from

* Neither is the ד contr. when עַד is to be taken in the proper sense of *until*, in regard to time, as עַד דַּהוּרִי לִי זָוִי (B. M. 1), until I shall have money.

קָאם, the active partic. Kal of the verb, קים equivalent to the Hebr. עומד, standing. This partic. may be used as an auxiliary verb in connection with the participle of any other verb, *e.g.*, קָאם אָמַר, קָא אָמַר, קָאִי אָמַר, קָאם וְאָמַר, קָאם וְאָמַר, עומד וְאָמַר, he is standing and saying, he says, he is saying. This particle, however, has no bearing whatever upon the meaning of the sentence, and as it merely is employed to render the phrase more neat, it may as well be suspended.*

Such phrases as יְהוֹהָה קָאם רְדִי (Yerush. Berach. c. II.), who was tilling; וְהוֹהָה אֶרְכוּנָה קָאִים דָּאִין, “and there was an archont, who was holding court,” found in the Talmud Yerushalmy, show clearly that such was the mode of speech actually in use.

§ 24.

The particle ק may be prefixed to any participle regardless to gender and number, *e.g.*, קָאָמַרִי, they say (masc.); קָאָמַרָא, she says; קָאָמַרְן, they say (fem.) Separately taken, it would read קְרִימָא אַמְרָא, קְרִימִין אָמַרְן, קְרִימָן אָמַרְן.

§ 25.

The ך substitutes the particle דִּי in all its significations (s. Bibl. Chald. Gram., §§ 37, 124).

§ 26.

As to the punctuation of the prefixes, the five letters ד ו ב כ ל have a שׁוּא, and follow probably the rules of the Hebrew prevailing with ב ל כ ו, followed likewise by the Bibl. Chal. The א and the ה have principally

* This particle is chiefly employed in the interrogative and affirmative to make the expression more emphatic; it corresponds, though not in meaning, yet in its application, to the English auxiliary verb, do.

פתח, which probably changes into קמץ when preceding a guttural. The מ has חירק, like in the Hebr. and the Chald., and probably changes into צירה when preceding a guttural.

§ 27.

There may be prefixed to a word two and also three different particles, *e.g.*, אֲדַרְבִּי מֵאִיר (Berach. 3), on that (doctrine, precept, etc.) of Rabbi Maïr; בְּדַרְבִּי יַעֲקֹב (ib. 4), like, as that (doctrine) of rabbi Yacob; לְבַדְתִּנָּא (ib. 11), (in relation to a like (doctrine) as has been taught (in the Baraitha) ; מִדְּקָתַי (ib. 2), from that he is teaching, orally repeating, quoting.

CHAPTER III.

NOUNS.

§ 28.

The *status emphaticus* ending in א is also used in the Talmud and in singular number even more frequently than in the Bibl. Chaldaic, as הָרַ גְּבִרָא.

§ 29.

The genitive is generally denoted by ר, which, however, is omitted when following such words as are more frequently used, as בֶּר, son; בַּת, daughter; בֵּי, house, and the like.

§ 30.

Nouns and prepositions followed by the genitive ר commonly take, like in the Chald. (s. B. Chal. Gr., § 36), the pronoun suffix merely for the purpose of amplifying the phrase, *e.g.*, עֲבָדִיָּה דְּהֶרֶדוֹס, his slave of Herod, *i.e.*, Herod, his slave, or Herod's slave.

§ 31.

So also stand לִיָּה, to him; לָהּ, to her; לָהֶן, to them, before words beginning with the ל dative or accusative for no other use but merely to fill out the phrase, *e.g.*, אָמַר לִיָּה לְשִׁמְעִיָּה, he said to him, to his servant, *i.e.*, he said to his servant; אָמַר לָהּ לְדִבְיָתָהּ, he said to her, to his wife, *i.e.*, he said to his wife; כִּי הִנֵּה הֵינָנָא לָהֶן לְרַבָּנָן (Berach. 6:), when I have seen them, the rabbis, *i.e.*, when I have seen the rabbis. A similar pleonasm is often

found in the unnecessary use of the objective suffix joined to a word preceding the accusative, *e.g.*, קרעיה לאחוריה ללבושיה ואחוריה לקרעא (Pess. 3:), he tore it, his raiment, and turned it, the rent, backwards, *i.e.*, he tore his raiment and turned the rent backwards.

§ 32.

The masc. plur. *non-emphaticus* ends in י (like in the Syriac, though here in א), *e.g.*, גברי, men; חזימי, sages, wise men.

§ 33.

Some masc. nouns plural end in ותא, *e.g.*, רישותא, heads (Kid. 29:); לילותא (B. M. 86:; B. Bath. 73:; Gittin 57.), nights; אסותא (Gittin 56:), physicians; חילותא, hosts (Chulin 60).

§ 34.

The possessive pronoun suffixes are substantially the same as in the Chaldaic, with the difference, however, that in the Talmud. dialect the singular suffix, first person, singular noun, often ends in ai, like the first person, plural noun, *e.g.*, נדראי (Kethu. 63.), my vow; סכנאי (ib. 77:), my knife; ארחאי (ib. 105:), my path; תגראי (Neda. 62.), my quarrel; נפשאי (Yebam. 64:), my person. So also nouns with feminine terminations, as דוכתאי (Kethu. 77:), my place; על דעתאי = אדעתאי, according to my opinion.

§ 35.

So also varies in the Talmud the possessive suffix of the singular, second person, singular noun, from that in the B. Chal. by ending in יך more frequently than in י, *e.g.*, לטעמיך, according to thy statement; סמניך, thy

sign, mark (mnemotechnical), (Pess. 20.) ; פְּסִיקָה (Chag. 15.), thy verse ; עֲבִידָתִי (Keth. 105:), thy business. There are, however, many also in תָּ, as רַבֵּךְ (Pess. 24.), thy teacher.

§ 36.

The possessive suffix first person plural with the noun singular ends in יָנוּ, *e.g.*, פְּרָקֵינוּ (Berach. 11:), our chapter ; אֶרְצֵינוּ (Sanh. 94.), our country ; דְּעִמָּתֵנוּ, our opinion.

§ 37.

In the Talmudical orthography, excluding, as above said, every idle letter, the silent Yod (י) before the suffix תָּ of the second person masculine with the noun in plural, as also before the suffix הָ of the third person feminine, the noun plural, though written in the Chaldaic, is here always omitted (*s. B. Chal.* 94, § 14).

§ 38.

The suffix of the second person plural, with the noun in plural or in singular, is formed by יָכִי instead of כֹּן and כֹּן (§ 8) ; so also is the suffix of the third person plural with the noun in plural or singular termed יָהִי instead of הֹן and יָהֹן, *e.g.*, פִּימִיכִי, your mouth ; אִזְנֵיכִי, your ears (Kethu. 112.) ; גְּבֻרֵיכִי (Shabb. 140:), your men ; שְׁבַחֵיהֶם (Berach. 6.), their praise ; גְּלִימֵיהֶם, their cloak ; אַגְרָיֵיהֶם (B. M. 83.), their wages ; מְנִיָּהֶם (Shabb. 133:), their garments. An exception to this rule is the word כֹּל, all, which, though properly a noun, has כָּלָהֶם, they all, all of them, without the Yod (י), after the form of the particles, לָהֶם, to them ; בָּהֶם, in them ; הֵנִיָּהֶם, theirs. The termination הָ is in feminine often changed into יָ, *e.g.*, רִישָׁתֵיָּהֶם, their (fem.) head,

superintendent; קַרְחִיכִי, their (f.) baldness of head; פְּרַחֲיָכִי (Pess. 110.), their young ones. The suffix termination in הוֹן is peculiar to the two tracts of Nedarim and Nazir, *e.g.*, לְהוֹן, Nazir 31. and : 32., and : 38.; 44.; 57.; 59.; דִּיקָּהוֹן, ib. 39.; נִימְהוֹן, ib. 49.; מִתְרִיחוֹן, ib. 40.; מְנָהוֹן, ib. 52.; גְּבִיהוֹן, ib. 59.; כְּמִינִיהוֹן, ib. 29.

§ 39.

The suffix of the third person singular masculine with the noun in plural is formed in הֵּ— like that, with the noun in singular, *e.g.*, כַּרְשִׁיהֶּ, his feet; גְּבִיֵּיהֶּ (B. K. 117.), his brows. Termed in הוּהִי— it is found in רַגְלֹהֵי דָּבָר אָנֹשׁ (Succah 53), the feet of the son of man, a phrase ascribed to R. Yochanan (s. § 2, c.).

§ 40.

The nouns: אָב, father, אָח, brother, חָם, father-in-law, are (like in the Hebr., Chal. and Syriac) somewhat irregularly declined, as follows:

Singular Suffix.

- I. person אָבָא (B. M. 59:), חָמִי אָחִי, my. . . .
- II. person אָבִיךָ (ib. 84), חָמוּךְ אָחִיךָ, thy. . . .
- III. person אָבִיָּה *, חָמוּהָ אָחִיָּה, his. . . .

Plural Suffix.

- I. person, אָבִיךָ (Pess. 31), our. . . .
- II. person, אָבִיכֹן (ib.), your. . . .
- III. person, אָבִיהֶן (ib.), their. . . .

It is proper to observe here that the פֶּתַח with הֵּ is a furtive one, under the same rule as in רִיחֵה.

The plural of אָב forms, like in the Chald. in אֲבָהֶן and אֲבָהֶת; the plural of אָח is אָחֵי.

* Also regularly.

§ 41.

The noun בֵּר, son, forms the plur. like in the targum Chal. and Syriac in בְּנִין, בְּנֵי (Bera. 8.) ; בִּיר instead of בֵּר is found in a sentence of R. Yochanan, דִּין גְּרָמָא, דְּעִשְׂרָא בִיר (Berach. 5 :; B. B. 116.), this is the boon of the tenth son (dead), and is of the Palestinian dialect, as the expression בִּי רַבִּי or בִּירַבִּי for בִּיר רַבִּי, the son of Mr. . . . is used very frequently in the Palestinian Talmud.

The feminine of בֵּר is בִּרְתָּא, daughter, of which the *status constructus* is בַּת, and in the plural בְּנִתָּא, בָּנִן the same as in the Syriac, only that in the latter it is written בַּת, and pronounced בַּת.

§ 42.

In the noun אָנָּשׁ, man, the א, like in the Syriac, is omitted in the compound בֵּר נָשׁ, son of man, *i.e.*, a person, and its plural is אֲנִישֵׁי (with אֲנִישֵׁי as a Syriacism), men, without difference of gender, while גְּבָרִי, men, means discriminately male.

§ 43.

בֵּיתָא, house, has in plural בְּתֵי. From בֵּיתָא is derived the irregular form, דְּבֵיתָהּ, his wife, properly the wife of his house.

§ 44.

The following fem. nouns take the masc. plural :

<i>Singular.</i>	<i>Plural.</i>
אִתְּתָא, wife, woman,	גְּנָשִׁי,
מִלְתָּא, thing, word, speech,	מִלֵּי,
שַׁבָּתָא, Sabbath, week,	שַׁבִּי,
שַׁעְתָּא, time, moment, hour,	שַׁעִי,
שָׁנָא, year,	שָׁנִי, שְׁנִין.

CHAPTER IV.

PRONOUNS.

§ 45.

The personal pronouns are the following:

Singular.

Plural.

- | | |
|---|--------------|
| I. person, אֲנִי, I, | אֲנֵנוּ, we, |
| II. person, אַתָּה, thou, | אַתֶּם, yea, |
| III. person, אִיהוּ, m. he, אִיהִי, f. she, אִיהוּ, m., אִיהִי, f. they | |
- (Berachoth 44).

§ 46.

אַתָּה שְׁלֹמֹה in Nazir 57 : , 64. is a Targumical form ; אַתָּה for אַתָּה (Shabb. 30), thou Solomo, is of the Palestine dialect, the author of the phrase being a Palestinian.

§ 47.

Demonstrative pronouns are: הַזֶּה masc., הַזֵּה fem., this (that) ; הֵנִי plur. com., these, those.

The Chaldaic דִּין, this (masc.) is found only in such phrases as belong to Palestinian authors, *e.g.*, דִּין גִּרְמָא, by R. Yochanan (§ 41) ; דִּין עֶסֶק בֵּישׁ, this was a bad business (B. Kama. 99.), by R. Cheya, who lived in Palestine ; דִּין גָּלִי רְזִיא (Sanh. 31.), this (man) reveals secrets, by R. Amae, and כָּל מִן דִּין וְכָל מִן דִּין סְמוּכֵי לָנָא (Kethub. 17.), only such as this and that (man) may promote us (to Rabbis and judges), a verse sung at the occasion of R. Amae's and R. Ashe's promotion to the dignities mentioned above. דִּין רִישׁ קְטִיעָא יִמְלֵל (Sotah

35), this severed head shall it speak? * presumed to be said by the Israelites against Joshua at the time of Moses.

הָדִין is often used in Nedarim, *e.g.*, הָדִין הוּא (5); הָדִין (6); אֲנִי (7); הָדִין זֶה (10); וְהָדִין קָרָא (11, 22); לְהָדִין פְּסוּקָא (25); הָדִין אָמַר, הָדִין אָמַר (38); מִן (50); הָדִין גְּבֵרָא (62); מֵה (66). So also in Nazir 3, 10, 27, 35.

הָדָא is the fem. of הָדִין, *e.g.*, הָדָא דְתַנְיָא (Ned. 53); הָדָא (ib. 55); הוּא דְאִיבְעָא לִי (ib. 57), three times, 58 two times; הָדָא מִילָתָא (ib. 91).

Sometimes עָדָא stands for הָדָא, and in the plur. עָדֵי, *e.g.*, עָדָא תֵּהָא (Pess. 53), it may be this (statement, f.); עָדָא אָמְרָה (B. M. 60), this (passage, f.) says it, proves it; עָדֵי גִיבְרִין (Gittin 45), these are men. In the passage, however עָדֵי סוּרְאָה הוּא (Gittin 31), it is used in the singular. **

§ 48.

The Syriac and Masoretic הָלִין, these, occurs in Nedarim, *e.g.*, הָלִין מְשוּם דְאֹוְשֵׁי (2); הָלִין קָרְוִין וְלֹא פְתִיבִין הָלִין פְּתִיבִין וְלֹא קָרְוִין (37, 38), these (words or letters) are read and not written, and those (words or letters) are written and not read; הָלִין נִכְסִין דְהוּצָל (48); הָלִין וְהָלִין (49); הָלִין נִכְסִין (97); הָלִין נִכְסִין (91). So also in Nazir 4, 13, 14, 19, 37.

* קְטִינָא, small, in relation to the head of the name, and Aruch, art. רִישׁ, explains severed head, to relate to Joshua's childlessness at that time; both explanations are too weak to deserve any consideration. עֵין יִצְקָב to מהרשא defines it to relate to the prefixed Yod, being a sign of elevation to the office, not bestowed from God but by Moses; hence, "should this man without dignity have the right to speak?"

** But taking the whole passage מֵאֵן, רָאָמַר עָדֵי, סוּרְאָה הוּא, and reading it, he who says *these* or such (things) is a Syrian, עָדֵי may be considered as not exceptional.

There occurs in B. M. 90, הַלֵּין תּוֹרִי, but this passage belongs to a question put by Palestineans (s. רִשִּׁי, ib.). The Chald. אֲלֵין, these, is found in B. M. 15, used in a notary style.

§ 49.

There are yet other demonstrative pronouns, as הַהוּא, that (masc.), הִיא, that (fem.), הֵנָּה, those (com.). These words represent also the indefinite pronoun: some one, some body, a certain (quidam), but then they always are followed by an appellative noun, *e.g.*, הַהוּא גִבְרָא (Berach. 6), one man, a certain man; הַהוּא סָבָא (ib. 5), one old man; הַהוּא מַטְרוּנִיתָא, a certain matron; הֵנָּה תְּרֵי אֱלָמִי (Ber. 10), some vulgar people; הֵנָּה שְׁנֵי דִּמְבָּלִין (Chag. 3), (there was once) two dumb persons. Sometimes הַהוּא stands for הַהוּא גִבְרָא, *e.g.*, הַהוּא קָאָמֵר, *e.g.*, הַהוּא דְּהִיָּה קָאָמֵר, *e.g.*, הַהוּא דְּהִיָּה קָאָמֵר (Sanh. 7), that (man) used to say; הַהוּא דְּאָתָּא (Keth. 67), that (man) who came; and likewise for הַהוּא דְּאָתָּא, *e.g.*, הַהוּא דְּאָתָּא לְקַמִּיָּה (Ned. 50), that (woman) that came before him.

§ 50.

The expression הַהוּא גִבְרָא, used as a euphemism, relates partly to the first, partly to the second person, in sentences of an odious or ominous sense, *e.g.*, הַהוּא גִבְרָא דְּבִיבִיָּה דְּהַהוּא גִבְרָא הוּא (Gittin. 53), that man there (thou) is the enemy of this man (of mine), *i.e.*, thou art mine enemy.

§ 51.

הַיֵּךְ and הַיֵּךְ, sing. masc., and הֵךְ, fem., denote, that there, the other there; and הֵנָּה, plur. com., those there, the others there.

וְהַיֵּךְ occurs very frequently in the sense: and the

other of the two opposing parties, what has he to reply? how is he able to maintain yet his statement?

Examples for הַאֵיךְ, s. Pess. 3, and Ned. 36 (דְּהֵרִין דְּהֵרִין), and for הֵךְ in B. K. 2. Examples for הֵנּוּ are הֵנּוּ אֵין הֵנּוּ לֹא (Chag. 11), these here, yes; the others there, no; הֵנּוּ אֲזִילִי לְעֵלְמָא וְהֵנּוּ אֲחֵרִינִי נִינְהוּ (Bezah 11), those there are gone, and these here are others.

הַאֵיךְ, הֵךְ, הֵנּוּ represent properly the original pronouns הֵנּוּ, הֵאֵי הֵאֵי, increased by the suffix of the second person singular הֵ, saying as much as this thine, and indicating a reference to the person addressed, like the Italian *cotesto*.*

§ 52.

The pronouns אֵיהּ and אֵינְהּ, when expressing the verb to be (he is, they are) take often at the beginning** the letter נ for the purpose of preventing a *hiatus* which necessarily would take place, as the preceding words mostly end in a vowel-syllable, e.g., מַאי נִיהּ (B. K. 3), what is? אֵיהּ נִיהּ (Pess. 10), he is, it is the same; אֲחֵרִינִי נִינְהּ (Bezah 11), these are others; תְּרִי נִינְהּ (Keth, 22), they are two and two; צְדִיקֵי גְמִוּרִי נִינְהּ (Chag. 9), they are very righteous men; accomplished, righteous men; הֵינְהּ is a compound from הֵאֵי נִיהּ, and means, that is.

§ 53.

Possessive pronouns are דִּידִי, דִּידְךָ, דִּידְהּ, דִּידְכוּ, דִּידְהוּ, mine, thine, etc. The second ד stands here for the ל of the Targumic possessive pronoun דִּילִי, דִּילְךָ, etc., of which the B. Chald. has one instance in Dan. ii. 20.

* Or the Lat. *iste*.

** Instead of the א.

Examples: *יִדְּרִי גְדִרְפָּא מִדִּידְכִי*, mine (opinion) is better than yours; *אֲנֵן בְּדִידְכֵן וְאִידְכֵן בְּדִידְהֵי*, we are (busy) with our (things), and they with their (ones); *הָא דִּידְיָה הָא דִּרְבִּיָּה*, this is his (opinion), and the other one his master's. R. Yochanan says to the Palestineans (Succa 44; B. K. 17), *דִּילְכוֹן אָמְרִי דִּילְהוֹן הִיא*, yours, they say, it is? (the knowledge of the law), theirs it is!

§ 54.

Interrogative pronouns are *מָאן*, who? and derived from this are *מַנִּי*, who is he? and *מַנִּי*, who is she? (§ 11); *מַאי*, what? *הֵי*, which? Examples for the last: *הֵי מִינְיָהּ* (Chag. 7, 13), which of them? *הֵי מַעֲשֶׂה* (Bez. 10), which event? fact?

It seems proper to observe here that it is incorrect to derive, as some writers do, the word *מַאי* in the phrases *מַאי משמע*, *מַאי קרא*, and the like from the pronoun *הֵי*, and to read consequently *מַאי משמע*, from what is this to be inferred? *מַאי קרא*, from which verse (in the Scriptures) is this to be proved? for as this pronoun is to be written without *א*, there is no reason for its existence in the derivative. It probably is to be read *מַאי משמע*, what is it that may show that? *מַאי קרא*, what verse is it that may prove that?

§ 55.

But *מָאן* and *מַאי*, though originally interrogatives, they are not used as such, *e.g.*, *מָאן דָּאָמַר*, he who says, whoever says; *מַאי דְּהָוָה*, that what was. Sometimes *הָאִי מָאן* (Ber. 6; B. K. 30) stands for the same expression.

מִיָּדִי (Syriac and Palestinian Targum *מִיָּדִים*, and Babyl. Targum *מִיָּדִים*), anything, aught; *מִיָּדִי דָּאִית לִיה*

הַנֶּאֱחָז מִיָּמֶיָהּ (Kidd. 51:), anything of which he may have some profit.*

§ 56.

The interrogative **הִי** is analogous to the Hebrew **אִי**. It is employed in forming some adverbs, *e.g.*, **הֵיכָא**, where? (like the Hebr. **אֵיפָה**, **אֵיכָה**); **הֵיכִי**, how? (Hebr. **אֵיךְ**). The Palestinian dialect uses **הֵיכִין**, **הֵיכָא** (Hebr. **אֵיךְ**, **אֵיפָה**), which? what? who? So Nedarim 26 (according to **רשִׁי**); **הִי כִין הוּא**; **רַאשׁוֹן וְהִי כִין הוּא אַחֲרוֹן**. There occurs in Tamid **אֵיכִין** four times with **א**. From **הִי** amplified comes the word **הֵיכִיא**. It is, however, used only either with **א** prefixed (s. § 21) as **אֵהֵכִיא** (Berach. 34:; Menach. 79:), to what (statement does this relate?) or with a prefixed **ל** and the **ה** elidited, so as to read **לֵהֵכִיא** (Berach. 58.), whither? toward what (place)? Hence the frequent expression **לֵהֵכִיא כְּלַפִּי**, what to? where to? to what end?

§ 57.

The datives **לִי**, **לָךְ** take often the insignificant syllables **נִיה** prefixed, *e.g.*, **שְׁדַרְיָנְהוּ נִיהֲלִיהּ** (Keth. 67:), he sent them to him; **מִיָּתִי נִיהֲלָהּ** (Yebam. 63.), he brings to her; **אֲמָטִיָּהּ נִיהֲלִיהּ** (Shab. 119.), they brought it to him; **מִנְּבִי לָהּ נִיהֲלִיָּהּ אֲרָעָא** (Keth. 92.), he makes them seize the ground in payment.

§ 58.

The possessive pronouns **דִּירָךְ**, **דִּירָךְ**, etc., stand sometimes for the single possessive suffix, *e.g.*, **טַעְמָא דִּירָךְ** (Pessa. 23.) for **טַעְמָאִי**, my reason; **דָּמָא דִּירָךְ** (ib. 25:) for **דָּמָאִי**, thy blood. So also **בְּהֵדִי דִּירָךְ** (Keth. 203:)

for *בְּהִרְאִי*, with me; *בֵּין דִּי־יָהּ לְדִי־הָ* (Berach. 48.) for *בֵּינֵיהּ לְבֵינָהּ*, between him and her.

§ 59.

The expression *אֵי־דִּי וְאֵי־דִּי* (Pess. 39 :; Chag. 6 :) corresponds to the English these and those, both.

CHAPTER V.

NUMBERS.

§ 60.

The cardinal numbers are :

<i>Masc.</i>	<i>Femin.</i>
1. חֵד (Berachot 5.)	חֵדָּא (ib. 49.)
2. תְּרִי (ib. 6.)	תְּרִיָּא (ib. 3.)
3. תְּלָתָא (ib. 6.)	תְּלָתָא (ib. 3.)
4. אַרְבַּעָא (B. mezià 73. B. Batrà 71 :)	אַרְבַּעָא
5. חֲמִשָּׁא (B. mez. 73.)	חֲמִשָּׁא (Nazir 38.)
6. שִׁיתָא (id. ib.)	שִׁיתָא (Berach 3 :)
7. שִׁבְעָא (Pessach. 110.) and with Sincope שב (Gittin 57.)	שִׁבְעָא (Berachot 55 : Sanhedrin 29.)
8. תְּמַנְיָא (Jomà 72.)	תְּמַנְיָא (B. batrà 75 :)
9. תְּשַׁעָא (Hiruvini 56 :)	תְּשַׁעָא
10. עֶשְׂרָא (Berachot 56.)	עֶשְׂרָא (B. batrà 167.)
11. חֲדָסָר	חֲדָסָרָא (Arachin 12.)
12. תְּרִיסָר (Megillà 2.)	תְּרִיסָרָא (Arachin 12.)
13. תְּלִיסָר (Megillà 2.)	תְּלִיסָרָא (Berachot 55 : Sanhedrin 106.)
14. אַרְבִּיסָר (Megillà 2 :)	. . .
15. חֲמִיסָר (ib.)	חֲמִיסָרָא (Schabbat 118.)
16. שִׁיתָסָר (Megillà 2.)	שִׁיתָסָרָא (Schabbat 2 :)
17. שִׁבְסָר (Megilla 2.)	שִׁבְסָרָא (Berachot 55 :)
18. תְּמַנְיָ סָר	תְּמַנְיָ סָרָא (Arachin 12.)
19. . . .	תְּשַׁסְרָא (ib. Berachot 28 :)

*Masc.**Femin.*

20. עֶשְׂרִין (Bechovot 50.)
 21. עֶשְׂרִין וְיָחַד (ib.)
 30. תְּלָתִין (Jomà 71 :)
 40. אַרְבָּעִין (Avodà Zarà 9.)
 50. חֲמִשִּׁין (B. batrà 172.)
 60. שְׁתֵּין (B. Kamà 92 :)
 70. שִׁבְעִין
 80. תְּמִינִין
 90. תִּשְׁעִין
 100. מֵאָה (B. batrà 25 :)
 200. מֵאָתָן (Ketuvot 106.)
 300. תְּלַת מֵאָה (B. batrà 73.)
 1000. אֶלֶף (Sanhedrin 39.)
St. emphat. אֶלְפָּא (Berachot. 6.)
 2000. תְּרֵי אֲלָפֵי (B. batrà 26 :)
 6000. שִׁשָּׁתָּא אֲלָפֵי (Moëd katan 10 :)
 10,000. רַבְבָּתָא (Berachot 6.)
 Plur. רַבְרֻתָא (Sandedrin 36.)
 12,000. תְּרִיסַר אֲלָפֵי (B. batrà 150 :)
 100,000. מֵאָה אֶלְפָּא (Berachot 8 :)

§ 61.

בִּי תְרֵי signifies: two persons (Chagig. 11 :) ; בִּי עֶשְׂרֵה (Kidd. 80 :), ten persons ; בִּי מֵאָה (Berach. 50.), hundred persons

§ 62.

תְּרֵי and תְּרֵמִי are used with the suffixes כִּי and הוּא, and read thus: תְּרִיבֵיכִי (Berach. 48.) ; תְּרִיבֵיהִי (ib. 5 :).

§ 63.

The numbers from 11 to 19 ending in סֵר are often employed also for the fem. gender ; and may, therefore,

be considered to be of comm. gen. The fem. termination in סָרִי is seldom used.

NOTE. Buxdorf in his Chald. and Syr. grammar declares, and after him some other grammarians, as also Fuerst in his Lehrgebäude, p. 242, שְׁתַּסְרִי or שְׁתַּסְרִי, to be as much as עֶסְרִי הַשֶּׁעֶ, 19, contr. by way of syncope and metathesis, and as a support thereto he quotes an instance from Pseudo Yonathan, Genes. xi. 25. It is true that in the quoted passage שְׁתַּסְרִי is found used for the number 19; but there is no doubt but that this word was inserted by mistake, either of copy or print. For it is hardly possible to think of any language, dialect, or people, however low their state of civilization may yet be, to have no discriminative expressions for two numbers as different as 16 and 19. הַשִּׁסְרִי or הַשְּׁסִרִי, however, are correct, and occur in the Talmud, Arachin 12. and Berach. 28:.

§ 64.

The ordinal numbers are:

קָמָא (derived from קָדָמִי), the first; plur.: קָמָאִי; fem. singul.: קָמִייתָא (Berach 21.); plur. קָמִייתָא (ib. 7.), the first ones.

תִּנְקָא, the second.

תִּלְתָּא, the third.

עֲשִׂירָא (Berach. 5:), the tenth.

The expression קָמָא קָמָא (Gittin 12.), corresponding to the rabbinical רִאשׁוֹן רִאשׁוֹן, signifies: step by step, gradually, successively.

§ 64b.

Terms expressing fractions are:

פְּלִגָּא, $\frac{1}{2}$.	רִיבְעָא, $\frac{1}{4}$.
תִּלְתָּא, $\frac{1}{3}$ (B. M. 100.),	חֲמִשָּׁא, $\frac{1}{5}$.

נָכַר (Kett. 21.), properly, less $\frac{1}{4} = \frac{3}{4}$, נָכַר, being the pass. partic. of the verb נָכַר (s. B. Ch. gr. § 88): to subtract, properly, to beat, like the Fr. *abattre*.*

§ 64c.

The termination of the ordinal numbers is employed also for denoting patronymical nouns, *e.g.*, פֶּרֶסְאָה בְּבִלְאָה (Gittin 11); סִירְאָה (ib. 3., Keth. 53:); פּוֹמְבִידִיהָא (Ket. 82.); נֶרְשָׁאָה (Chul. 128.); גְּלִילָאָה (B. K. 52.).

Rab's name, אַרִיכָא, is supposed by some recent writers to be such a patrial name, relating to the city Areca.** But this is incorrect, for in this case it ought to read: אַרִיכָאָה. The fact, however, that Rab was tall of stature, is distinctly stated Nidda 24: רַב אַרְיֵן בְּדוּרוֹ: רַב אַרִיכָא, hence his name אַרִיכָא.†

* And the Engl. *abate*.

** In the province of Susiana, s. Ptolm. vi. 3; Mark. xxiii. 6.

† Dr. Muhlfelder takes אַרִיכָא in the sense of: *healer*, figuratively, reformer, as a complimentary name of Rab for his endeavors toward securing the ecclesiastical independence of the Babylonian congregations from under the ambitious control of the Palestine community. But, besides that the application of this word, being singular and as unique as strange at the time in question, the grammar of the word, as will be seen, speaks yet more decidedly against M.'s definition. For אַרִיכָא is the adjective noun formed from the pass. partici. אַרְיֵן of the verb, אָרַךְ, in קָל (s. B. Ch. gr. §§ 49, 50.) by the affix of the *emphaticus*. (s. B. Ch. gr. § 33.). Hence, even in the sense suggested by M., the proper meaning of the word would be: healed, figurl. reformed, in a pass. and not active mood, as reformer. No doubt, אַרִיכָא is to be taken in its original meaning: long, tall, inasmuch as the passage quoted above sufficiently testifies of אַרִיכָא to be Rab's epithet in relation to his tallness of stature, like זוטא, הַקֵּץ. Or, what seems to be yet more probable, אַרִיכָא, emphatically: *the archon*, from the Gr. ἄρχων, leader, which he in fact was, as stated in the quoted passage.

CHAPTER VI.

THE VERBS.

§ 65.

The conjugations are the same as in the Chaldaic language, with the only difference that in the forms **אַתְּפַעַל**, **אַתְּפַעַל** and **אַתְּפַעַל** (like in the Targum and the Syriac) the Talmud always employs **א** instead of **ה**.

§ 66.

In the preterite, the **ה** in the Chaldaic affixed to the first pers. sing. is in the Talmud always omitted; *e.g.*, **הָוִינִי**, I have seen, for **הָוִיתִי**; **הָוִנִי**, I have been, for **הָוִיתִי**; **קָרַנִי** (§ 87); **קָרַנִי** for **קָרַנִיתִי**; **שָׁקַלִי**, I have taken, for **שָׁקַלְתִּי**; **קָיַמִי** (Yeba. 64:), I have stated, for **קָיַמְתִּי**.

§ 67.

The **ה** affixed in the Chal. to the third pers. sing. is in the Talmud generally omitted and replaced by **א** or **ה**. *E.g.*, **אָמְרָה לֵיהּ**, she said to him; **אִיקְדָּשָׁה לֵיהּ** (Keth. 62:), she was married to him; **אִיעֲלָא אִמָּךְ** (Yeba. 63.), thy mother became better; **אִיבְעָא לָהּ**, it was asked, inquired (about something doubtful, problematical) from them, instead of **אִתְבְּעִית**.

In the **קל** of the **ל"א** **נָהִי**, however, this **ה** is replaced by Yod (**י**) which is connected with the radical **א**. *E.g.*, **הָוִינִי** (Chag. 6.) for **הָוִיתִי**, she was; **סְפִינָתָא** (B. Bath. 79:) for **סְפִינָתָהּ**, the ship went; **אָתְּחִיבָהּ** (Kethu. 67:), his sister came, for **אָתְּחִיבָהּ**. The same occurs sometimes

also in the other forms, *e.g.*, מִתְחַרֵּי (Keth. 68:), she protested; אֵינָּלַי מְלֵחָא (Pessa. 31.), thing was discovered, exposed.

§ 68.

נָא, the Chald. termination of the first pers. plur. is changed into ׀, *e.g.*, אָמַרְנָא (Berach. 12.), we have said; אָשְׁכַּחְנָא or אָשְׁכַּחְנָא (ib. 10.), we have found.

§ 69.

The termination ׀ of the third person plur. takes in the T. its place between the second and the third radicals, *e.g.*, נָתַר (Berach. 56.), they fell down, instead of נָתַרָא; אָסַר (ib. 56:), they have bound, forbidden, for אָסַרָא; עָבַד (Pessa. 2:), they have done, for עָבַדָא (ib. 16.), they have resolved; נָפִיק (Ned. 59), they went out; גָּזַל (B. Kam. 94:), they have robbed; אָמַעֵיט (Chag. 13.), they have diminished themselves, for אָתַמַעֵיטָא; תָּקַן (Pessa. 30.), they have established, for תָּקַנָא; אָשְׁתַּכְּרוּ (Berach. 9.), they have intoxicated themselves, for אָשְׁתַּכְּרוָּא; עָלָא (Yeba. 96:), they went, for עָלָא. This rule, however, is not applied with verbs of quiescent ל. Sometimes it occurs with the imperative, *e.g.*, אָשׁוּר הָבֵי לָהּ הָרִיא (Gittin 34.), courage! give him to her, *i.e.*, forwards! go on, give him to her!*

§ 70.

The partici. act. and passive are united with the pers. pronouns, which then are considered as suffixes of the former, *e.g.*, בְּכִינָא, I cry; יִתְּבִנָא, I give (Bera. 5:) for אֲנָא בְּכִי אָנָא; יִתְּבִנָא (ib. 2:), thou sayest, for אַתָּא יִתְּבִינָא; אָמַרְנָא, we say, for אֲנָא אָמַרְנָא; קָאמַרְנָא, you say; קָאמַרְנָא אֲתָנָא (Keth. 104.), I say, for אֲתָנָא קָאמַרְנָא.

* S. רש"י to the s.

אָמַרְתָּ דַּחֲכַמְיָתִי ; קָאָמַר אָנָּא (Bera. 56.), you are saying that you are wise ; מְקַיְמָתִי מְקַיְמָתִי (Neda. 25.) ; גָּבַרְתָּ (Keth. 43 :) for אָתָּה גָּבַרְתָּ, thou collectest payment ; מִיְנַסְבֶּתָּ לִי (Keth. 61 :) , doest thou marry me ? for מִתְּנַסְבָּא אָתָּה לִי. Examples of the pass. partici. חָשִׁידָנָא (Bera. 5 :) , I am suspected ; פְּסִילָנָא (Keth. 109 :) , I am disabled ; עָסִיקִינָּהּ, we are engaged, we have to do it with . . . we are occupied . . . with . . . מְפַקְדָּתָּהּ (Bera. 10.) ; מְחִיבָתָּהּ (ib. 11.), thou art held, indebted, guilty for מְפַקְדָּתָּהּ אָתָּה ; מְחִיבָתָּהּ אָתָּה (Naz. 19.), ye are in need. From תָּנִי and תִּנֵּן is formed regularly תִּנֵּינָא. By reason of its very frequent use the latter is abbreviated to תִּנֵּן.

§ 71.

The infinitive of the קל takes, like in the Chal., the preformative מ, *e.g.*, לְמַכְתֵּב (Berach. 9.), to write ; לְמַעֲבֹד, to do ; לְמַיַּמַּר, to say. In the other forms the infin. ends in י-וּ, *e.g.*, לְאַיְמוּנֵי (Pessa. 4.), to neglect, for the Chald. לְמַעוּטֵי ; שְׁבוּחֵי (ib. 2.), to praise, for שְׁבַחָא ; לְאַפּוּקֵי (ib. 4 :) , to exclude ; אֲחֻיֵּי (Pess. 68.), to revive ; the last is the הפעיל form of חָיָא ; אֲסוּרֵי (ib. יעקב), to heal, פָּעַל from אָסָא.

The infinitive of קל in פֿאַ and פֿי is found also ending in א, as לְמַיַּמְרָא, to say ; לְמַיַּתְבָּא, to give (s. § 81).

§ 72.

The future, third pers. masc. sing. and plur. is often prefixed by ל (s. B. Ch. § 109), and conveys the sense of either the imper., optative, or subjunctive, *e.g.*, לְיַמָּא, let him say ; לְיַעֲיִן (Berach. 5.), let him examine into . . . search into . . . ; לְהִנֵּי, it (the Mishnah) ought to read, or use the expression of . . . ; לְכַתִּיב, he should write, it

should stand; דְּלִימוּתוֹ (ib. 10.), that they die; לְיָיְחִי, he may bring; דְּלֹא לִיִּתְזַק (ib. 6.), that he may not hurt himself.

§ 73.

Instead of the ל often the נ (like in the Syriac) with the same signification is prefixed to the above future, *e.g.*, נִימָא קָרָא (Berach. 11.), the Scripture verse ought, should say; נִשְׁקָלִיה לְנַפְשִׁיהּ (Pess. 13.), let him take it for himself; נִיעָרְבִינְהוּ וְנִכְתְּבִינְהוּ (ib. 18.), he should mix them together (*i.e.*, unite them) and write them down; דְּלֹא נִסְתָּרִי עֲבָדִיהּ (B. M. 65.), that his slave should not become lazy (B. K. 90. לְנִסְתָּרִי). אֶתְפַּעַל of סָרָא,* to rot, according to רְשִׁי.

§ 74.

In אֶתְפַּעַל and אֶתְפַּעַל the ת is mostly omitted. Examples: מִיִּפְלָגִי for מִתְפַּלְגִּין, they split themselves, *i.e.*, they are of different opinion; מִיִּכְתְּבִין (Berach. 10.), they are written; לֹאִיִּמְנוּעִי, to keep from some thing, to abstain; מִיִּגְנוֹב (Pessach. 5.), it is stolen; מִיִּקְטִיל (ib. 28.), he is killed; מִבְּעָרָא, מִבְּעָרָא, he, she is sought for, required. So also אִיבְסָאִי (Keth. 63.), cover thyself, fem. imper. in אֶתְפַּעַל.

In verbs with ת as the first radical, the ת of אֶתְפַּעַל is preserved, while the ת radialis is left out and compensated by דגש forte, *e.g.*, מִתְּנִי (Kidd. 67.). S. § 91.

§ 75.

The geminate verbs גִּזְרֵת הַכְפֻּלִים are conjugated partly after the manner of the ע quiescent, and partly like the ל quiescent. *E.g.*, עָל, root עָלָל; to enter, עִירְלַת (Berach. 9:), thou enterest, like קִירִימָת, *i.e.*, אָתָּה קִירִים

* Heb. סָרָא.

from קים (s. B. Ch. § 78.) ; מְעִיל (Pess. 6.), introducing, act. partic. in פָּעִיל (s. B. Ch. § 80). So also from לַט (root לָטַט), to curse, מָלַט הוּא דָּקָא לָרִיט (Pess. 2 :) ; from בָּה (root כָּפַה), to bend, compel, כָּנִיחָה (Chagg. 16.). Like ל quiescent are the words אֶלְטִייהָ (Berach. 7.), I shall curse him ; מְחַלְלִין (ib. 6 :), (persons) desecrating, from חָלַל as if from חָלָא ; in the פָּעַל חָלִי.

§ 76.

Verbs of פִּא are inflected like those of פִּי in such inflections as do not begin with א (s. B. Ch. § 73), *e.g.*, יִימַר, he will say ; דְּתוֹרְכוּ (Bera. 8.), that ye prolong (s. § 81).

§ 77.

The verbs אָהָא, אָזַל, to come, to go, omit the א in the imp. as קָא (Berach. 2 :), זִיל with Yod.

The word זִיל is of the form פָּעִיל from זָל, root זָלַל, to be disagreeable, despicable, *e.g.*, וְזִילָא בִּי מִלְּקָחָא (Pessa. 113.*), the thing is despicable to me.

§ 78.

The same verb אָהָא omits sometimes in the אָפַעַל the Yod (י), which is a substitute of the first א radical, *e.g.*, לְאַחֲזִי (Chagg. 2.), to let enter, come into, *i.e.*, to include, for לְאַחֲזִי.

§ 79.

The imper. in the קל of אָמַר, to say, is formed like the future of the same verb, by apocope, as אִימַא (Keth. 8 :), do say. There occurs, however, also אִימַר (Chag. 3 ; Pessa. 9, 20.), which likewise seems to be the imper. similar to אִיפּוֹקֵה ** (Pessa. 21.), subvert it, though,

* This phrase is found in B. Bathra 110, and not at the place related to.

** אִיפּוֹקֵה אֵנָּה may just as well be the future as in B. Mez., 9., 4., אִיפּוֹקֵה. A.

according to the rule, the ך ought to be preceded by פתח (s. B. Ch. §§ 6, 9.). However this may be, אָמַר appears to be irregular, even if taken as the future first person.

§ 80.

In verbs of פִּי, the Yod, in the form of אָפַעל, is changed like in the Hebr. and Chal. into ך, *e.g.*, אֲזַכְּרֶיךָ (B. M. 59.), ye shall honor; אֲזַחֲבֶיךָ, he seated him; לִי מִזְכְּרֶךָ (Berach. 48.), thou honorest me.

§ 81.

The verb יָהַב, to give (s. B. Ch. § 106) is in the infin. and future generally changed into יָחַב, as a compound of יָהַב and נָתַן, *e.g.*, לְמַתָּבָא לֵיהּ (Keth. 106; B. K. 95; B. B. 124.), to give him; נִיחֵיב (Pess. 12.; Keth. 52:), he shall give. It may properly be observed here, that these words as inflections from the above word יָהַב should not be mistaken for words formed from the radix יָחַב, to seat, to tarry, *e.g.*, לְמִיחָב (Kidd. 7.), to remain; לֹא תִיחֵיב (Erubin 54.), do not sit down. There is, however, found also אֲנָחָא לְמִיחָב (Berach. 9:), to give wages; מִיחָב יָהַב (Chol. 60.) from יָהַב, and לְמִיתָן לָךְ בְּמַתָּנָה (B. B. 13:), to give thee as a present from נָתַן.

§ 82.

Verbs with א as the second radical change this א into Yod in all conjugations characterized by Dagesh forte, *e.g.*, שִׁוְרִי מִשְׁיִירָא (Pess. 9:), leaves a rest. There occurs likewise in the אִיתְשִׁיל, אִתְפַּעִל (Kethu. 77:), = לְאִוְשְׁלִי, אֲפַעֵל, as if from שִׁיל; and in the אֲפַעֵל, אִוְשְׁלִי (ib. 105:) as if from יִשֵּׁל (s. § 85.), to lend (like in the Hebr. הֶשְׁאִיל); אִוְשְׁלִנָּךְ, lend me.

§ 83.

Verbs of ע"ו change the (ו) into Yod in the act. partici. of the קל, *e.g.*, מִיִּית, dying, one that is dying; צִיֵּיר (Yebam. 63.), binding in. The same change takes place in the פֿעֵל, *e.g.*, קִיֵּי (ib. 64:).

§ 84.

Of verbs in ע"ו and geminate (הכפולים) sometimes the active partici. is employed instead of the passive, in order to make the expression more forcible and sonorous, *e.g.*, קִיֵּי, it stands settled, established for us, instead of קִיָּא like בְּנִיָּה קִיָּא. So also מְהִיִּיתִין instead of דִּיקָא, the pass. partic. of דִּיק, "the Mishnah also is exact, precise in the manner of expression."* So also לִיָּה (Chal. 11.), joined together, connected, from לָפָה; שִׁיָּה (Sanh. 88.), bent, down-cast, from שָׁפָה; קָיָה (Keth. 103:). bent, subdued.

§ 85.

Verbs of נחי ע' are in the אִפְעֵל sometimes conjugated like those of נחי פ'; *e.g.*, אִקֵּי for אִקִּי; hence, אִקְמִיָּה (Berachoth. 5:); אִקְמִיָּנָא (Pess. 11.). So also מוֹתִיב, replying, objecting, for מְתִיב. So also אִתּוֹתֵב, radix, תִּב takes in the אִתּוֹתֵב, the ו proper to the נחי פ' in the אִפְעֵל (§ 80), though there exists no instance thereof for the נחי פ' in the אִתּוֹתֵב.**

* Properly: to separate in elements, like the Hebr. דָּקַק, to make thin, to bruise, figurat. to make clear, conceivable.

** According to other grammarians the word אִתּוֹתֵב is of the form אִתּוֹתֵב, a form which our author constantly declares to be inadmissible. (S. B. Ch. gra. §§. 46, 85.)

§ 86.

Verbs of the quiescent and imperfect roots* take in the forms **אָתְּפַעַל** and **אָתְּפַעַל** for the most part a Yod between the first and second letter of the word. This Yod refers probably to the **דגש** in the **ת**, and seems to be characteristic to this sort of verbs, *e.g.*, **לִיתָּזֶק** (s. §§ 74, 72).

§ 87.

Verbs of **ל** quiescent, otherwise following, as far as consistent with the peculiarities of the Talmudical conjugations, the principles of the Chaldaic language, are found in the infinitive **קל** ending with Yod; *e.g.*, **מִבְּעִי**, to ask, to pray; **מִדְּחִי**, to see, and sometimes in **א** (like in the Syriac); *e.g.*, **מִיגְבָּא** (Keth. 43:), to collect payment, the imper. fem. ends (like in the Syriac in **אֵי**; *e.g.*, **גְּבָאֵי**, do take payment, do collect; **הִקְדָּאֵי נַפְשָׁאֵי** (Pess. 68:), rejoice, my soul, rejoice, my soul! for thee I have read (the holy Scriptures), for thee I have repeated, learned (the Mishnah by heart); **שִׁדָּאֵי** (Keth. 61:), throw away; **אִיבָּסָאֵי** (ib. 63:), cover thyself!

§ 88.

The partici. pass. in the **פַּעִיל** of the **ל נהי** is like in form to its partici. active, *e.g.*, **מַעֲלִי** (Keth. 62:), estimated, worthy, virtuous, corresponding to the rabbinical **מַעֲלָה** and the Syriac **מַעֲלִי**. The emphaticus and fem. absol. is **מַעֲלָא** (Berach. 4.).

§ 89.

Participles in the plur. take very often the termina-

* As **כפולרים** and **פִּנָּה**.

tion of the verb, and not that of the noun, *e.g.*, וְבִעְרוּ לָהּ (Berach. 2:), and they were interrogating, they put a question; קָרוּ לָהּ (ib. 3:), they are calling them; דָּבְלוּ (ib. 6.), which are rotten; מְצִלּוּ (ib. 8.), they are praying; דִּגְנוּ (ib. 9.), they are lying; דָּלָא מַעֲלֵי (ib. 10.), they who are not accomplished; מְטַמְּאוּ (Pessa. 18.), they are defiling; דִּמְפָקִי (ib. 22:), they are excluding, bringing forth; אֲזִידוּ לְטַעֲמֵיהֶּי (ib. 29.), they are going (follow) according to their own principles; מַשְׁהוּ (ib. 30:), they protract; שָׁקְלוּ * וְטָרוּ (Chagg. 11:), they are discussing; מוֹדוּ לָהּ, they are confessing, yielding, consenting to them, for, בָּעִינוּ, קָרִינוּ, בָּלִינוּ, מְצַלִּינוּ, גִּבִּינוּ, מוֹדִינוּ, שָׁקְלִינוּ וְטָרִינוּ, מַשְׁהִינוּ, אֲזִידִינוּ, מְפָקִינוּ, מְטַמְּאִינוּ. So also in the partici. pass. מְשֻׁקָּא קָא שְׂרוּ (Pessa. 29.), they are untied, allowed, for שְׂרִינוּ.

§ 90.

The pass. particip. (פְּעִיל) is often used with the dative לִי לָךְ, etc., which, last, is taken as the ablative and the verb, as being in the active voice, *e.g.*, לֹא שָׁמִיעַ לָהּ (Berach 2: 9.), it was not heard by or from them, *i.e.*, they have not heard it; שָׁמִיעַ לָנוּ (ib. 5:), it is heard by or from us, *i.e.*, we have heard; סְבִירָא לָהּ (ib. 4.), it is considered by them, *i.e.*, they hold it, they are of opinion; לִדְרִידִי יָחִידִי לִי (B. B. 73., Sanh. 67:), it was seen by, from me, *i.e.*, I have seen it myself. Sometimes לִי and לָךְ, etc., stand as mere pleonasms, *e.g.*, בַּחוּרְשִׁיהָ קָא אָכִיל לִיהָ (Shebuoth 6:), this man is consumed in his woods, *i.e.*, he is ignorant of the things going on in the world, as if secluded in the woods.

* Syriac: טָרַא, to tear, Gr. *τελειω*, to rub, pull, figurat. to discuss.

§ 91.

The passive partici. is often followed by לִי, לָהּ, etc., in the proper sense of the dative, *e.g.*, מְבַעֵי לִיהָ (Berach. 5.) (equivalent to מְחַבְּעִי, § 74), it is requisite, necessary to him, *i.e.*, he needs, must; * מְשׁוּם דְּלֹא מְתַנִּיהָ לִיהָ (Kidd. 67 :) (equivalent to מְחַתְּנִי, § 74), because it was not possible for him to mention it expressly, without omitting the usual laconism (s. רש"י); לֹא קָא מְתַדֵּר לִי; it is not habitable to (for) me, I cannot live there.

* In the edition before me (Vienna, 1862) there is לָהּ instead of לִיהָ, as quoted above.

CHAPTER VII.

VERBAL SUFFIXES.

§ 92.

The Talmudical verbal suffixes differ in so far from the respective Chaldaic paradigms (B. Cha. Gr. § 110), as in the Talmud. dialect the Yod and the א of נָטַרְנִי and נָטַרְנָא are dropped, *e.g.*, נָטַבּוּ (Nedar. 62.), he robbed (from) me; דָּנֶנּוּ (ib. 50:), had indicted me; מְנַעְתָּנּוּ (Chagg. 5:), hadst detained me; אֶזְקֵנִי (Erub. 5:), they made me old. In the imperative: פִּירְקֵנּוּ (Gittin 47.), redeem me; and in the future: לֹא תִבְדָּחֵנּוּ (Nedar. 50:), do not make me laugh.

§ 93.

The suffix of the third pers. plur.—which in the Bibl. Ch. is missing, and in the Syriac expressed by the separate pronoun, אֵינִיךְ—is formed by —יָנְהוּ, *e.g.* אֶהְדָּרֵינְהוּ (Chagg. 5:), he turned them away (from them); לְאַשְׁלוּמֵיהוּ (Bera. 8:), to accomplish them; פִּיֶּסְנֵיהוּ (Yebam. 79.), he appeased them; וְנִקְבְּלֵיהוּ וְנִקְבְּלֵיהוּ (§ 73). The fem. form must be —יָנְהִי, like that with the noun, but is seldom in use. Compound with this fem. suffix is probably the so very frequently occurring word וּרְמִינְהוּ, which signifies as much as וּרְמִי אֵינְהִי, *i.e.*, throw,* put them one opposite the other, *i.e.*, bring the two statements (imper.) one opposite the other.

* Abjice. L.

§ 94.

The ך as a termination of the first pers. and the third pers. fem. in the preterite being usually omitted (s. § 67.) is replaced before a suffix, *e.g.*, אָמַרְתָּה (Keth. 63:), I have said it, from אָמַרְתָּ; הִזְיִיתָהּ (Synh. 98.), she has seen him, from הִזְיִתָּהּ for הִזְיָהּ, and not from הִזְיָהּ or אָמַרְי.

§ 95.

The suffix of the third pers. sing. masc. with a verb in the third pers. plur. is found partly in the form of וְהוּא, *e.g.*, אָפְקוּהוּ וּמָחִיוּהוּ (Chagg. 15.), they brought him out and beat him; and, partly, in וְהָ, *e.g.*, אָפְקוּהָ וְקָטְלוּהָ (ib. 5:), they brought him out and killed him; אָטְרוּהָּ (Pess. 10:), they troubled him, they molested him.

§ 96.

In verbs of ל"א the א is changed into Yod when preceding such suffixes as do not begin with Nun (נ), *e.g.*, הִזְיָהּ (Berach. 5:), he saw him; הִזְיָהּ (Yebam. 63.), he saw her; תִּשְׁלִיכֶהּ (ib. id.), thou wilt throw him, אָמְטִיוּהוּ (Keth. 103:), they brought him; מִיָּתִיבָהּ (ib. 17.) thy coming. But not so in הִזְיָהּ (Yebam. 63.), he saw them; לְמַהֲזִיבָהּ (Bera. 6.), to see them, where the suffix begins in ב.

CHAPTER VIII.

ADVERBS.

§ 97.

The following are adverbs, or adverbial expressions, alphabetically arranged:

אַנְבִּי אִירְחִיָּה (Berach. 2.), on his way, *i.e.*, by the way, occasionally (*obiter, en passant*). The suffix changes according to person, *e.g.*, **אַנְבִּי אִירְחִאִי** (Keth. 105:), **אַנְבִּי אִירְחִקָּה** (Synhed. 95:).

אַדְהִקִּי for **עַד הִכִּי**, meanwhile, while this happened, **אַדְהִקִּי וְהִכִּי** (Berach. 5:), corresponds to the Hebr. **וְעַד כֹּה**, **עַד כֹּה** (Kings I. xviii. 45), while this and that happened.

אַדְרָבָּא (Shabb. 25., Moed Katan 17.), contrary, much more; possibly proceeding from **עַל דְּרָבָּא**, about something, that is more, *i.e.*, the more there is reason to object.

אִיבְרָא (Gitt. 59., Chull. 60., Shebuo. 10.), in truth, forsooth; equivalent to **בְּרָם** (B. Ch. Gr. § 123).

אִינִי, now; **אִינִי לִי אִינִי** (Keth. 69.), tell me now; possibly the imper. of **אִזְלִי**, **אִזְלִי** (Ezra v. 15), apocopated, properly: go! forwards! expressing, encouragement, and corresponds to, go on!*

* This is a suggestion by Mr. Ehrenreich of Brody; other definitions s. **כֵּן** and **כֵּן חֲמֵד** T. VIII. A.

I think it to be like the Hebr. **אִינִי**. (Proverbs **אִינִי כֵּן אִינִי**, in the sense of *then*, *ποτέ* used in a lively mood of speech. **רַשְׁבָּם** (Genes. xxvii. 34) takes **אִינִי** to be like **אִיבְרָא** which is a compound of **אִי** = *ubi* and its correlat. **פֹּא** = *ibi*, *ποῦ*; where there!

אֵינָא (from אֵיתָ כָּה, here is), there is, are (s. *infra* אֵיתָ and לֵינָא). This adverb is found followed by an unnecessary ל, as אֵינָא לְמַאן דְּאָמַר (Gitt. 50.), there is some one who is of the opinion; analogous to the rabbinical יֵשׁ לָהּ (Shabb. 34.), this here, is yet . . .

אֵימָתָא (Berach. 2.), when? from the Hebr. מִתִּי. It reals in the Targum Chal., and probably also in the Mishnah as a Hebraism (s. אֵימָתָא גַּר p. 97, 98), and in the Syriac אֵימָתִי, with the Yod silent. כָּל אֵימָתָא (Chagg. 3.), every time, as often as.

אֵינִי (Shabb. 124:), is it really so? can that be? (from אֵין הִיא).

אֵיתָ (Chald. אֵיתִי, Hebr. יֵשׁ), it is; with suff. אֵיתִיָּהּ, אֵיתִיָּהּ אֵיתִיָּהּ from אֵיתִיָּהּ (Sheb. 14:); אֵם אֵיתָא (Pessa. 10:), if it be.*

אֵבָתִי (ib. 7:), yet, yet now, corresponding to the Chald. אֵבָתִי; possibly, the א substituting the word אֵבָתִי and אֵבָתִי, a contr. of אֵבָתִי, אֵבָתִי (B. Ch. § 120), which would make the reading of the word, אֵבָתִי.**

אֵמָי (Berach. 5:), wherefore? why? upon what account? from אֵמָי.

בְּדֵי־עֲבָד (Chul. 2.) (from בְּדֵי־עֲבָד, in (the case), when one has already done it, in reference to an act that has been already accomplished, but not as to its going to be accomplished, which in opposition to the first is expressed by the rabbinical לְבִתְחִלָּה.

בְּהִדְרֵי (Sabb. 92:; 93., Chagg. 11:), with one another. S. הִדְרֵי under the prepos. and הִדְרֵי *infra*.

בְּהִדְרָא (Pessa. 27.), לְהִדְרָא (Tamid. 32.), for itself, separately, especially (from ἰδίως, α, ον, proprius,

* אֵיתָ is the substitute of the *verbi substantivi* and the correlat. of אֵין.

** As generally read by German Talmudists.

privatus, hence, ἰδιώτης, rabbin. הַדְּיוּט, a private man).

בִּינִי בִּינִי (Nazir 6:), what there is between, in the midst. Hence, דְּבִינִי בִּינִי (B. K. 84.), the difference between two quantities.

בְּעֻלְמָא, plainly, merely, only, *e.g.*, זֵיעָא בְּעֻלְמָא הוּא (Pess. 24:), it is merely, only sweat.*

בְּרִישָׁא (Bera. 2.), at the beginning, at first.

בְּשָׁלְמָא, in peace; signifies: is agreed to, namely, this one statement; but not the other. אִי אָמַרְתָּ בְּשָׁלְמָא אִי אָמַרְתָּ, בְּשָׁלְמָא אִי אָמַרְתָּ, this is right, in case thou sayst so, but not otherwise, *i.e.*, according to the other opinion the statement is wrong.

בִּינָא, is a noun, expressing: the inner part, hence, מִבְּנוֹי (Tamid 29:), inwards, within.

דִּילְמָא, properly, that when; *i.e.*, in case when. דִּילְמָא דְּאִי עָבַר וְיִסְבִּי (Yebam. 78:); “perhaps there is the question of a case, such as when he has transgressed the law, and has taken as a wife;” דְּאִי לֹא כְּהִיב קָרָא (ib.), for “when,” *i.e.*, for such exceptional cases, there was written no Biblical law, (s. בְּדִיעְבַּד). See also B. Mez. 66:.

דִּילְמָא (Berach. 2:) (fr. לְמָא Bib. Ch. § 123), perhaps.

הָא גְּבַרָא (B. Ch. § 124, Hebr. הֵא), behold! lo! וְהָא דִּיִּסְקָא (Kidd. (70:), here the man and there the quotation—and yet, yet, הָא אִיכָא (Megill. 22.), yet, there is! הָא אָמַר, וְהָא אָמַר, yet, and yet, he said!—already, *e.g.*, הָא תֵּלְחָא יוֹמִין (Neda. 81.), three days, three days since.

הָאִידְנָא (fr. עִידְנָא), at present, at this time.

* Used in the same way as universe, universally, generally.

הֶדְדִּי (Syriac הֶדְדִּי*, perhaps from הֶדַּד וְהֶדַּד, properly the one and the other), is used only in connection with a preposition; לְהֶדְדִּי (Berach. 6.), one to another, one another; אֶהְדְּדִי (ib. 7.), one against another; קָשׁוּ קְרָאִי אֶהְדְּדִי** the Scriptural verses are hard (afford difficulties) one against another; *i.e.*, they contradict one another. מֵהֶדְדִּי, from one another; בְּהֶדְדִּי הֶדְדִּי, with one another, together (Meg. 7:); גַּבִּי הֶדְדִּי (ib. 11.), near one another; כִּי הֶדְדִּי (Pessa. 3:), like one another, the one like the other.

הֶדְדִּי (Berach. 2.), afterwards, from the verb הֶדַּד, to do again some thing. See תו.

הֵיכָא, where here? where there? from הֵא and כָּא analogous to the Hebr. אֵיכָּה, אֵיכָּה; מֵהֵיכָּא,† wherefrom there? מֵהֵיכָּא הֵיכָּא, wherefrom shall it come? wherefrom shall that be deduced? how can that be supposed? כָּל הֵיכָּא, everywhere.

הֵיכִי, how? corresponds to the Hebr. אֵיכָּה † אֵיכִי;—כִּי הֵיכִי, in the same manner, in a like way, as much as, in a manner that, in order to (Berach. 10.).

הֵכָּא (Berach. 4:), here, from the Chal. כָּא.

הֵכִי, so—לְהֵכִי, hence, therefore.

הֵשְׁתָּא (from הֵשַׁתָּא שְׁעָתָא, Syr. הֵשָׁא from שְׁעָה), now, at present, expressing also astonishment מֵשָׁה רַבִּינוּ ! הֵשְׁתָּא מֵשָׁה רַבִּינוּ ! (Berach. 3:), how ! Moses did not know it (and David did ? !).

* וְאֵל יִחַד (Job iii. 6) seems to be from the Syriac הֶדַּד : to unite, being together, and the Dagghesh forte being the compensation for the missing ד.

** The original of this quotation reads וּרְמִינָן and not קָשׁוּ (s. § 93).

† In the Hebr., however, the prepos. is connected with the second syllable, מֵהֵיכָּא, unlike the Talm. מֵהֵיכָּא.

‡ The כ being the compar. element, so also in הֵיכָּא כָּל.

הָהֵם, there (ibi.) (Chal. תָּמָה, Hebr. שָׁם). S. תָּמָן.*

וְדַאִי (ib. 2:), certainly, surely (from יָדָה, וְדָה, וְדָרִי, likewise: confess, supposing to be so).

טוּבָא (ib. 6.), manifoldly (Hebr. הַיֵּטֵב, Yonah iv. 4; fr. bien) a good deal.

טָפִי (Pess. 12.), more, pass. particip. of the verb טָפַא, to add (B. M. 83.).

בְּדִין (in the Targu בְּדִין), now, at present; וְכֵן תִּהְיֶה (Ned. 21:), and now thou repentest, or, art thou yet of the same opinion? the words אוֹ לִבְךָ עָלֶיךָ are missing (s. Mard'chai Shebuoth, Cap. I., § 1114 and Semag לאוֹיִן 240).

בְּדִין from כְּדִין, as it is; כְּדִין נִסְבָּה (Rosh Hash. 5., B. M. 27:; Chul. 22., Kiddush. 5:; Sotah 19:; Zebach. 93., Menach. 93.), "he took it as it is, *i.e.*, properly it was not necessary to mention this special quality of the subject, but having under discussion its different properties, he quotes all of them as many as there are." From its proper meaning: "as it is," this word became the expression for, a trifle, insignificance, littleness, as in the Rabb. Hebrew: מִה = שְׁהִיא, מִשְׁהִי, whatever it may be, in the sense of: of whatever quantity it may be, even of the least quantity, ever so little. So כָּל מִלֵּי דְבָרֵי לֹא דְבִירֵי אִינְשֵׁי (Sanhed. 29:), people usually do not keep in memory things of little importance, of no importance to them. אֲטָרוּחֵי בֵּי דִינָא בְּכִרֵּי לֹא מִטְרָחִין (B. K. 90:), "We do not molest the court with trivial affairs." לֹא שָׂרִי אִינֶשׁ זִוְיָה בְּכִרֵּי (Kethu. 36:), no man throws away his money for trifles. לֹא אֲדַרְבָּה (Ned. 22.), בְּכִרֵּי (ib. 29.). In Megil. 2:; Yebamoth

* הָהֵם, ubi, being the correlative of הָהֵם, ibi.

90., Chul. 73. and 81.: **אָמַר רַבָּא וְאָמְרֵי לָהּ כְּדִי** and in Nazir 2.: **אָמַר רַבָּא וְאִתִּימָא כְּדִי** it signifies: Some said that (statement) in **רַבָּא**'s name, and others, simply as it is (**כְּדִהוּיָא**), as it reads, without giving any name as authority.

כִּילִי הָאֵי (all this), so much, so very, to such a degree.

כִּי (Berach. 6:), when, as; **מִכִּי** (ib. 2:), since, as soon as.

כֵּל דְּהוּיָא (in the Rabb. Hebr. **כֵּל-שְׁהוּיָא**), of whatever, of the least quantity.

כֵּל כְּמָה, so much (time), as long time as; **כֵּל-כְּמָה**, in as much as . . .

כֵּל. With a preceding negative it denotes, of any kind whatever, **הָיָה לֵיהּ כֵּל** (Berach. 5:), that he had nothing of the kind.

כְּמָה, Yoma 22: (s. also Dan. iii. 33.), how much! how many! (B. M. 86.)

לֹא, not. If not followed directly by a verb, usually **לֹא** is used. **וְלֹא**, and not, implies the sense of more than, as **וְלֹא בְּהִבְרָתָהּ וְלֹא בְּסִלְתָּהּ** (Yebam. 63:), the wife is punished when the husband marries another one besides her, more than by rods (thorns). **לֹא מִיבְעָתָא**, it is beyond question, needs scarcely to be said, there is no doubt about; **לֹא מִיבְעָתָא קָאָמַר** (Keth. 87: a. o. p.) signifies: the Mishnah or the Baraitha in speaking of A and not of B does not intend to exclude B; it speaks only in the sense of **לֹא מִיבְעָתָא**, *i.e.*, it is quite unnecessary to mention B, it is sufficient to mention A, being clear that its determinations may be applied even more properly to B.

לֹא * (Shabb. 64., 131., Pess. 54., B. K. 25:). Rashi

* An affirm. particle, probably, from the Greek *vaí*, as *vaí* $\mu\alpha$ $\Delta\acute{\iota}$, $\xi\phi\eta$, a

translates this word בְּאַמֶּת, yes, certainly, in fact, truly. It seems to be a contr. from לֹא הֵא, is that not so? is that not true?*

לְחֹד (Bera. 2.; so also Chald.; Syr. לְחֹד), alone, separately, by itself, corresponding to the Hebr. לְבַד, and probably derived from לְחַד, *i.e.*, making one by itself. With suffix לְחֹדָי, I by myself; לְחֹדְךָ, thou alone by thyself; also connected with ב, as בְּלְחֹדְךָ.

לִיפָא (from לִית כָּא, here is not), there is not, it is not here, there is no such a thing.

לִיתָה (from לֹא אִית, it is not. With suff. לִיתִּיהָ, fem. לִיתְהָה (Sheb. 14:).

מָה, how is it? how is the law? is it allowed, or is it not? מָהוּ דְחִימָא, what is it, thou wouldst say? *i.e.*, that it should not be said; in order that it could not be said. This expression, being comp. from מָה and הוּא, belongs to the Rabb. Hebr., and was introduced into the Talm. dialect.

מִי**, Lat. num., Germ. etwa. מִי כְחִיב (Shabb. 93.), is there written? מִי אָמַר, did he then say? This adverb is found inserted between לֹא אִיפָא,† is there not? *E.g.*, לֹא מִי אִיפָא מוֹנְכָא דְפֶטֶר (Shabb. 68:), the same as in Lat. “nonne est?”

מִינִי (for מִנֵּם, Syr. מִנֵּם, Chald. מִנֵּם), some thing, Lat. aliquid, quid. Preceded by a negative it denotes, nothing. לֹא יָהֹוּ מִינִי (Sanhed. 94.), they saw noth-

derivation apparently less exceptional than the definition by Aruch, who holds this word to be a compound from the Hebr. לֹא and the Greek *vié*, son!

* This etymology is by Rabbi David Vita Tedesco. A.

** An interrog. particle used where a negative answer is expected, and has no corresponding term in English. מִי may adequately be translated by the Ger. etwa? and the L. “num,” as in num barbarorum Romulus rex fuit? Cic. Rep. 1. 37.

† And is used as an indirect interrog.; if not? whether not?

ing.—**וְלֹא מִיָּדִי**, nothing at all, not the least, as **אִישְׁתִּיק** **וְלֹא מִיָּדִי** (Shabb. 95 :; Temura 34.), he was silent and said nothing to him ; **לֹא קִשְׁיָא וְלֹא מִיָּדִי**, there is not the least difficulty ; *** מִיָּדִי הוּא טַעְמָא אֲלָא** (Pessa. 17.), is there anything (else) as a reason for thy statement—if it be not. **מִיָּדִי** is also used as a substitute for its synonymous, the Rabb. **כְּלוּם**, L. *ecquid?* to express astonishment, as **מִיָּדִי טַפְשִׁים וְרָשָׁעִים** ? **בְּנֵי דִינָא דִינָהוּ ?** (Keth. 105)., what ? are fools and rascals to be judges !

מִכְדִּי **הָיָה גִבְרָא בְּעַל דְּבִבְיָה דְּהָהוּא** **, how ? what ! **מִכְדִּי** **הוּא גִבְרָא** (Gittin 55 :), how ! this man is also the enemy of this man ! *i.e.*, thou art also mine enemy. See Bera. 9 :; 10., 33. ; Pess. 23 :; Megill. 2. ; Chagg. 4., 9., 11., 12. :. Originally comp. from **מַאי כְּדִין**, what is that ? how is this ?

מִמַּאי † (Chull. 11.), wherefrom ? out of what ? (and is used as an indirect interrog., if not ? whether not ?) is this demonstrated ?

מִמִּילָא, by itself, from itself ; possibly derived from **מִמִּילָה**, from the thing, *i.e.*, in consequence of the thing itself, *ex re*. ‡

* S. Rashi to th. s.

** Probably from **כְּדִי** (s. above) with the causal **מ**, and is to be read **מִכְדִּי**, as it is, in an emotional sense, expressing astonishment, since, seeing that, whereas. Sometimes in an ironical sense ; since, in fact, inasmuch as, corresponding to the L. *quippe*, *quoniam*, and the Roman author's explanation of the latter : " *quoniam significat non solum, id, quod quia, sed etiam, id quod postquam* " (Fest. p. 261), may fitly be applied to our **מִכְדִּי**. The author in his view was likely led by the traditional reading of the word **מִכְדִּי**, which, however, may be a corruption, as is the case with so many other words.

† Of what premise, antecedent, source ?

‡ This explanation is given by the late Jacob Pardo. A. (See Aruch, art. **מל**).

מֵאֵן (B. K. 92.), wherefrom? (from מֵן and אֵן, Rabb.

Hebr. מֵיָנוּן), לָן מֵאֵן and מֵיָנוּן, whence to us? whence is shown to us, that . . . מֵהֵנָּה for מֵאֵן in the phrase מֵהֵנָּה מִלִּי (Shabb. 24:), whence these things? from what origin are these things derived?

מֵעֵקֶרָא (Berach. 13.) from עֵקֶר, root, beginning.

מֵרִישׁ (ib. 6:) from רִישׁ, head, beginning, at the beginning, at first, in times of old, heretofore.

לְעֵנִי, לְעֵנִי (Berach. 18:; Sanh. 52.), soon, from the verb עָנָה, to turn around, circulate.

עַד followed by דְּ, during, meanwhile; עַד דְּקָאֵי, while he stands (Berach. 2.). Sometimes it denotes before, as עַד דְּהִתְבִּי (ib. 6.), before they sat down.*

עֵיל, לְעֵילָא (Shabb. 29.), above, on the height, over.

קָדָמָן (from קִדְמָנָא, s. קָדָמִי infra prepos.), לְקָדָמָן (Megill. 2.), what stands before us, relating to what follows, infra.**

שְׁפִיר (beautiful), well, all right, perfectly; שְׁפִיר קָאֵמֵר (Berach. 2:), he answered him perfectly.

שְׁפִיר דְּמִי, it seems all right, there is nothing to say against.

תו (from תוּב; Rabb. Hebr. שׁוּב), again, anew, moreover, yet more. וְתו (Berach. 2.), moreover, further, besides.

תִּינָח (abbrev. from תִּינָחָה, like תִּיקָה from תָּקִים), this may rest, let it be unshaken, suppose admitting (it in

* Rashi *loco citato* explains, according to the first meaning, "not before they sat down," which is supported also by the nature of the contents.

** שְׁמַא, perhaps, used in the Mishnah, and expressing the same as דִּילְמָא in the Talmudic dialect.

this case, but how in the other?) (Berach. 6.). The same as **בְּשִׁלְמָא** *—**הֵיכִינָה**, s. § 20.

בְּאַתְרֵי דְּלִית גְּבֵר תַּמָּן (Chald. **תַּמָּה**, Hebr. **שָׁם**), there. **הָרִי גְּבֵר** (Berach. 63.), where there is no man, there be a man.

מִתַּתַּי דְּ (from **תַּתָּא**, Hebr. **תַּחַת**), **לְתַתָּא**, below . . . **מִלְתַּתָּח** (Nazir **מִלְתַּתָּח** underneath. There occurs in Nazir

* **בְּשִׁלְמָא** relates mostly to the premise, antecedent, cause, while **הֵיכִינָה** argues more in reference to the consequence.

CHAPTER IX.

PREPOSITIONS.

§ 98.

The following words are used as prepositions:

אָגב (s. **אָגב** **אִירְחִיָּה** under the adverbs and **גַּבִּי** infra), by virtue, over, for the sake; **אָגב** **יִקְרִיָּה** (Yebam. 25.), by virtue of his worthiness.

אֶטְר, in regard, respect; **אֶטְר** **שַׁבָּת** (Shabb. 124.), we prohibit the performance of a certain handwork on a feastday only in respect to the Sabbath, as one may likely be led to perform the same also on this day. This word is derived from **עַל** **טוֹעֵנָא**, by changing **טוֹעֵנָא**, "burden," into **טוֹנָא** and **עַל** **טוֹנָא**, into **אֶטְר**, whence **אֶטְר**.* See infra **מַטְוִל**. It expresses also astonishment, *e.g.*, **אֶטְר** **לָא** **קִדְעֵנָא** **דְּשַׁפִּיר**, **קְאָמִינָא** (B. K. 84.), what! I do not know that I am well speaking!

אֶמְטְר, see **מַטְוִל**.

בִּהְדִּי, see **הִדִּי**.

בֵּין (Kethu. 17.) and **בֵּינֵי** (Berach. 8.), between, among; with suff. **בֵּינָא**, **בֵּינָךְ**, etc. R. Yochanan said **בֵּינָא** (Chagg. 15:) instead of **בֵּינָךְ**.

בְּר, without . . . **בְּר** **מ**, withal that, except. Hence, the adverb **אֶבְרָאִי**, out-doors (Tam. 27., Nazir. 17:),

* This definition is by the worthy Rabbi Abram Lattes.** A.

** Very farfetched. Why not from the Syr. **אֶמְטְוִל**, by contr. likewise **אֶמְ**, from **אֶמְטְ**, etc., and the **ל** apocopated?

מִבְּרָאִי, from outside, besides (Tam. 29:). So is said also מִלְּבָר.

בְּתֵר, after (s. B. Ch. § 122).

לְגִבִּי (from גִּב, back, the upper part of a body), לְגִבִּי (Sanh. 83.), with suff. לְגִבָּאִי, etc., on, next, near by (like addosso in Ita.). So without לְ, e.g., גִּבִּי הֶדְדִּי (Megill. 11.), near one another, together; לִיחִי וְשַׁעֲרָהוּ (Bera. 10.), let Isaiah come to me. לְגִבִּי signifies also, in comparison to: לְגִבִּי מֹשֶׁה (ib. 33:), in comparison to Moses.

גִּזְ (s. under adv.), לְנִי, בְּנִי, within, מִנִּי, from within, from the inside.

בְּנִיז (color, appearance,) בְּנִיז, in the appearance, way, manner, kind of, for example. כִּי הָאִי גִנְזָא (Chagg. 15:), in this way, manner.

דּוּמְיָא (resemblance) . . . דּוּמְיָא דְ (Chagg. 2.), like, likewise, example.

בְּהִדִּי (union, joining, perhaps from חִד), used only with the prefix particles ל, ב, e.g., לְקִי כְרָבָא (B. K. 92.), "the cabbage in company with the thorn shares its punishment." בְּהִדִּי כְבִּשְׁי דְרַחֲמָנָא לָמָּה לָּךְ (Bera. 10.), "What hast thou to do with that, which belongs to God's mysteries?" With suff. בְּהִדָּאִי (Chagg. 4:), or בְּהִדִּי דִּידִי (Keth. 103:), "with me," בְּהִדָּא, etc.; כִּי מָטָא לְהִדִּי פִימָא (Yebam. 49:), "when she reached the mouth, she reached that which belongs to the mouth." לְבְּהִדִּי (Sheb. 6.); . . . בְּהִדִּי דְ, meanwhile, during; בְּהִדִּי דְקָאָזִיל וְאָתִי (Keth. 105:), while he went and came.

בְּנִי, like, with suff. בְּנִיחָאִי, etc. It consists of the prefix particle בְּ with the plural termination of נִי*

* Sing. fem. noun, according to I. Fuerst the בְּ similitudinis is originally

(מִלְכָּה), the same as the Chald. לָּהּ, being the prefix particle לְ with the same plur. termination.

בִּי (Berach. 6.), like בִּי אֶרְעֵין (Sanh. 94.), like our land, country.

בְּלִפִּי (from לִאֲפִי with the כ prosthetic), toward, to, in relation to. בְּלִפִּי לֵיָּא, s. § 56.*

לְפִי, according to ; corresponding to the Hebr. לְפִי (B. M. 96:).

אֲמִטוּל (burden, from נָטַל, to lift up, to remove). אֲמִטוּל (עַל מִטוּל), by motive of . . because of . . אֲמִטוּלָּהּ (Keth. 67:), because of him, on his, her, its account. Without suff. and apocopated, אֲמִטוּ as אֲמִטוּ דִּיךְ (Berach. 56.), on account of thy money ; אֲמִטוּ לְהִכִּי ** (Pess. 31., 32., Neda. 29 ; Nazir 25. and 29.) and אֲמִטוּ הִכִּי (Tam. 32.), on account of this, for that reason. This prepos. is similar to אֲטוּ (s. above), which originally denotes burden, compulsion, cause, motive, because.

מִשּׁוּם (from שׁוּם, name), in the name of שְׁמֵעוֹן רְבִי (Berach. 5:), in the name of R. Shemon. Oftener

of בִּי and, as the nouns of the sing. fem. in יָ have also their plur. in יָת like those in הָ. the declension of בְּיָת corresponds to the former and not to the latter termination (s. Bib. Ch. Gr. § 29), the same may be said of לְיָת.

* L. quorsum ? = quoversus ? to what end, as in " quorsum igitur hec dispuo " (Auct. or. at Qu's). Aruch, in quoting from Pess. 5, reads אֲלִיָּה, tail, instead of לֵיָּא, which, however, is contrary to the text in the ed. before me.

** אֲטוּ, אֲמִטוּ and מִטוּל seem to be derived from the Syr. אֲמִטוּל, partly by pcc ope and partly by contr., and all in the sense of the verb נָטַל, to lift up, to carry, involving the relation of the consequence to the cause as carrying the former ; hence, because, on account, etc. So also as a relat. conjunction, like the Hebr. כִּי, as in the Syr. מִטְּלָ דְּטַב הוּא מְרִיָּה for כִּי טוֹב הוּא (Ps. 100. 5.)

in the sense of on the ground, basis, under designation of, . . for the reason of . . Hence its use (by the Mishnah-Rabbis) to express title, basis.*

עַל, upon, over, with the suff. עִלָּוֹרֵאִי (Neda. 65.), עִלָּוֹרֵהוּ (Bera. 9.), עִלָּוִיָהּ (B. K. 117.), עִלָּוִיָהּ (Berach. 10) with the addition of a ו, as in אֶרְרִינָהּ (B. Ch. § 30).

קָמִי (for קִדְמִי) before, in presence, שְׂמֵיָא (Berach. 3:), before God, with God; קָמִיָּה דְּרַבִּי יוֹהָנָן (ib. 5.), in the presence of R. Y.—מִקָּמִי, corresponding to the Hebr. מִפְּנֵי, before, because. In the last sense used also by the Samar. as מִקָּמִי סָנִינָן (Carmina Samaritana, p. 35), because of our enemies; incorrectly translated by Gesenius (ib. p. 89), “surgentibus osoribus nostris,” as if from the verb קָם, to rise.

תַּחְתִּי, תַּחְתֵּי, under (Chull. 105:).

* מִשּׁוֹם may properly be derived from the Hebr. שָׁוָה, to appreciate, estimate the value of anything, Eccl. 3. 17, and often in the Talmud as הַנִּיזְקִין שְׂמִין, hence מִשּׁוֹם מַתְנָה, in sense of, as a gift, considered, estimated as a gift.

CHAPTER X.

CONJUNCTIONS.

§ 99.

The following words are used as conjunctions:

או (Hebr. and Chald.), or, as גיד או אָגיד (B. B. 13.), draw thou, or I shall draw, *i.e.*, either take thou the half price of our common property, or I shall; או אַתּוּן בָּעו מִינֵאֵי מִלְּתָא או אָנָא אֶבְעִי מִינֵיכֹן מִלְּתָא (B. K. 59:), “either you will ask a question from me, or I shall ask one from you.” או או, L. aut—aut, either—or, או או קָתָנִי, *i.e.*, the Mishnah does not request both the things mentioned, only, either the one, or the other; או רִילָמָא (Sanh. 71:), or perhaps? או (from the Chald. אוּן, corresponding to the Hebr. אִם), when. או הֵכִי (Shabb. 25.), if it be so, as it now is, whereas, if so . . . then; או הִימָא or אוֹתִימָא (Bera. 5.), when, if thou wilt say, if one should say, or also * אוֹלִימָא (ib. 5:), if we would say, if supposing. אוֹבַעִית אוֹמָא or אוֹי בעִית אוֹמָא (Chull. 10:), when thou wilt I shall say, I can say, or so. There occurs אוֹבַעִית אוֹמָא (four times) in Nazir 32., and (two times) in Shebu. 16., which justifies the question, if אוֹמָא be not in the imper. so as to render אוֹבַעִית אוֹמָא, if thou wilt, then, say! אוֹמָמִי (Sanh. 94.), or also. The conjunc. אוּ is often omitted likewise in the Script. אִם. See infra הֵא.

אוּדִי (from עַל יְדִי), by, because, concerning, as being,

* In an interrogative as also affirm. sense.

אֵינֶיךָ דְּזוּיטֵר מִירָבָס (B. B. 14:), because, or, in consideration of it (the book) being small, it would easily have been lost; אֵינֶיךָ דְּתָנָא, having said (the one thing, he says also the other). It stands also as a prepos., *e.g.*, אֵינֶיךָ בְּהֶמָּה (Nazir 2.), as much as עַל יְדֵי בְּהֶמָּה.

אֲלָא (a Rabbin., Syr., Arab., and Greek word, possibly from אֵין, if, and לֹא, not), if not, only, but; expressing in the Talmud the sense of, hence, consequently, after having entirely rejected an antecedent proposition, and means "this opinion being rejected, consequently the other one, the following, must be admitted." The following passage may be quoted as an instance for both interpretations: הֲיִתְּיָא לְמַאן דְּאָמַר פְּלִגְנָא נִיזְקָא קִנְסָא אֲלָא לְמַאן דְּאָמַר פְּלִגְנָא נִיזְקָא מְמוּנָא מַאי אִיכָא לְמִימַר? אֲלָא אֵינֶיךָ דְּקָא בְּעִי לְמִיתְּנִי וְכו' (Sanh. 3.), "this may be admissible on the ground held by the one, who says, that the payment of half damage is to be considered as a penalty; but, on the ground held by the other, who says that the same is to be considered as a restitution of property, what is there that may be said against? consequently (hence) (the preposition precedently assumed must be rejected, and it must be admitted that,) as it is intended by the Mishnah to show, etc.

אֲלָמָא (Brach. 3:), hence, accordingly, consequently. In some few passages it is expressing astonishment, as אֲלָמָא הֵנָּה (Shebu. 11.), and yet, it is said in the Mishnah! אֲלָמָא לֹא (Shebu. 13., 13:), why not? In these cases אֲלָמָא is synonymous with לָמָּה, why? (Rashi Berach. 11.), and according to Jos. Karo compound from עַל מָה, which occurs as such in Talm. Yerushalmi, וְעַל מָה תִּנָּקָא.

אִלְמָלָא or אִלְמָלִי (a Rabbin. Hebr. word, corresponding to the Hebr. לֹא־אִם), if it be not, if not. אִלְמָלָא תְּרַגְמָא (Megill. 3., Sanhed. 94:), if it be not for the interpretation of this verse, we would not know what it means. Sometimes it signifies simply if, as אִלְמָלָא נִגְדָה לְחַנְנְיָה מִיִּשְׂאֵל וְעִזְרָיָה פְּלָחוֹ (Keth. 33:), if they had castigated Chananyah, Mishael, and Asaryah, they would have worshipped the image. Rabbenu Tam's opinion in regard to the different spelling of this word, viz., that with א it means, if it be not, and with Yod simply, if, is objectionable. For, as the original, the Bibl. לֹא־אִם being used for both significations without varying in orthography, its Rabb. derivative must also express both significations without regard to its different spellings. And, indeed, both אִלְמָלִי as well as אִלְמָלָא are found used for either of the two different meanings.

אַפִּילוּ (a Rabb. word comp. from אַף, also, and אֲלוּ, when, etiamsi), also when, even if; אַפִּילוּ רִישׁ גִּרְמוֹתָא מִן שָׁמַיָא מוֹקְמִי לִיהּ (even the surveyor of the fountains is appointed from Heaven." אַפִּילוּ דְּהִי, even so, yet, nevertheless; אַפִּילוּ דְּהִי, even if thou sayst, i.e., the statement may be maintained even at the supposition that

דְּ (Berach. 7:), although, even when.

דְּהִי (ib. 3:), as, because.*

דִּילְמָא, that not (s. B. Chald. § 123).

הָא, thus; הָא אִי אִיהָא (B. M. 86:), thus, if it be . . .

After this, הָא אִי is mostly omitted; הָא אִיהָא (ibid.);

* This word is composed from the conjunct. partic. דְּ of דְּהִי, and the demonstr. pron. הָא, and may be rendered by, that that.

הָא לֹא הָכִי, thus, if it is, or be not so. So also in the Mishnah, הָא יֵשׁ רוּאָה (B. M. 83.) for הָא אֵם יֵשׁ רוּאָה.

הִילְכֵךְ (perhaps from הָא, behold! (§ 97) and לִכְךָ, Rabbin. for that), therefore, accordingly.

בִּירוֹן (a Hebraism of a later period) . . . בִּירוֹן דְּ, as soon as, after.

לְאַחֶר (from אַחֵר, על, similar to the Ger. "auf der Stelle," and the Fr. "sur le champ") [and the Engl. "upon the spot"], immediately, forthwith.

מִגּוּ, in case, since, supposing that . . . דָּאֵי בְּעֵי אָמַר (Kerath. 12.), "in case he would, he could say: I have done it on consideration." It corresp. to the Rabbin. מִתּוֹךְ, as גּוּ being the Chald. of the Hebr. תּוֹךְ.*

מִיהָ (Berach. 10.), מִיהָּ (Pessa. 9:), מִיהוּ (Yebam. 63.), yet, however, nevertheless.

מִכָּל (Berach. 25:), from all that (that was said), follows. It is a Rabb. Hebraism.

. . . מִקָּמִי דְ (s. קָמִי under the prepos.), before that (he said, etc.).

נָמִי (Berach. 4:), also, even; הָכִי נָמִי or אֵין הָכִי נָמִי (Chagg. 11.), yes, so also it is; הָכֵא נָמִי (Berach. 8:), here also, *i.e.*, even so in our case. It often is preceded by the word אָה, *e.g.*, אָה שְׂכִיבָא נָמִי (Berach. 4:), from the last instance is to be seen that originally נָמִי had not the meaning of, also, but that it was a verb, which afterwards became a peculiar expression for, also, really, indeed. Supposed this to be so, נָמִי may be a derivative, according to D. Tedesco,

* S. t. s. under prepos.

from נִמָּא,* “we will say,” or, according to M. Ehrenreich, from נִימִין, “we would believe,” or, lastly, according to my suggestion, from נִוִּי, “we could swear on that.”

* Already in Aruch.

CHAPTER XI.

INTERJECTIONS.

§ 100.

The following words are used as interjections:

אֲנִי אֶפְתָּחָהּ (Erub. 17.), by the Law, prophets
and Hagiographa! a manner of swearing.

אֵיכָהּ, alas ! behold ! O ! an interjection of a wide use.

(Shabb. 152.; Yebam.

46., B. M. 73 :), Lo ! if I had been dead I could not have told you this thing ; **אֵיכָּו יִלְדֶּתָ לִּי חֶדָּא בְּרָסָא אַחֲרֵיתִי**

(Yebamoth 65:), look, thou wouldst have borne unto me yet another pair of children.* איכתי השתא

לֹא אָתָּאִי סְכָנְתוֹן לְבָרִי (Bera. 25 :), now see! had I not come, you would have brought my son into danger;

אֵיכָה הִשְׁתָּא אִישְׁתְּלֵאִי וְאָמַרְי לָךְ (Bezah 4:), now ! I had been amiss, and would have told you; אֵיכָה הִשְׁתָּא

מִנֵּעַתָּן מֵהָאֵי בִּרְכָתָא (Chagg. 5:), Oh! thou wouldst have deprived me of this benediction! אִכְּנֵה הַשְׂמָה

כְּפִיתִיו לָהּ אִיסוּרָא לְבָנֵי בְרָתָא (Chull. 95:), Now see! you would have fed my daughter's sons with prohibited

איכו זממא נפל בפומיה דמאן דסיי לי ולא אמר כי food !
(Sanh. 107.), O ! that there were a bridle

put in the mouth of mine enemy (*i.e.*, *pr. euphemism*, in my mouth), so that he could not have uttered a word such as that!" **

* In sense of wishing; so also ר"ע t. t. s.

****** The author here continues in deriving אֵיכוּ from אָכַל, to eat. I think this

אֱלֹהֵי יִשְׂרָאֵל, God Israel's! by God! Instead of this R. Yochanan used to say somewhat quaintly, לֹאֵלֶּה יִשְׂרָאֵל (Yomah 84:; Abo. zar. 28.).

גִּפְתָּה דְּרֹמִי (Pess. 87:), expressing a manner of swearing put in the mouth of a Roman; probably from the Hebr. word גִּתָּה (Prov. 9. 3.), an elevated place, as it is also found in a discussion held entirely in the Hebr. language (Men. 44.), גִּפְתָּה שֶׁל רֹמִי. It may possibly signify "by Rome's most exalted temple!" viz., that of Jupiter Optimus Maximus, erected on the Capitol. Other doubtful suggestions I have refuted in my notes to הפְּלִאָה שֶׁבְּעֶרְכֵּי, Vienna 1859.

הַאֱלֹהִים, by God! (Kiddu. 44:; Nazir 42:; Sanhed. 72., Chull. 54.).

הָיִי, go on! forwards! (Gittin 34., Shabb. 119.). Is used also as an adverb designating, quickly, hastily (B. K. 84.).

וַיִּי, Alas! an exclamation of pain or dread; Greek, οὐαί; L. vae. וַיִּי לָן דְּמַיִתִּין (Berach. 31.), woe unto us, that we must die!

חַס, far be it! absit! חַס לִי (Arach. 16:), far from me! חַס לִיָּה (Kidd. 44:), corresponding to the Hebr. חֲלִילָה (s. Hebr. Gr. § 1144).

יְהֵא רַעְנָא (Moed Katan. 5.), let it be the will of God! please to God!

לְחַיִּי (Chagg. 16., Chull. 16.), to life! your health! good luck! à la bonne heure!

מָרִי דִּבְרִי (Zeba. 43., Chull. 90:), Lord of this! Rashi interprets: Oh, thou creator of this statement! I think it to express: Lord of the world! and דִּבְרִי,

definition to be a mere whim of the author, and to repeat it here would as well imply the suggestion of having mistaken it for a philol. truth.

“this,” to relate to the earth,—an exclamation accompanied by the gesture of treading on the floor where the excited speaker was standing.

מְרִיָּה דְאַבְרָהָם (Shabb. 22., Keth. 2.), Lord Abraham’s!
Great God!

מְרִיָּה (Nedar 22 :), Lord of the universe!

מֹשֶׁה, Moses! by Moses! קָאמַרְתָּ, by Moses.
thou hast well spoken! *

נָהִי (Kethu. 103 :), let it be so, though it be so.

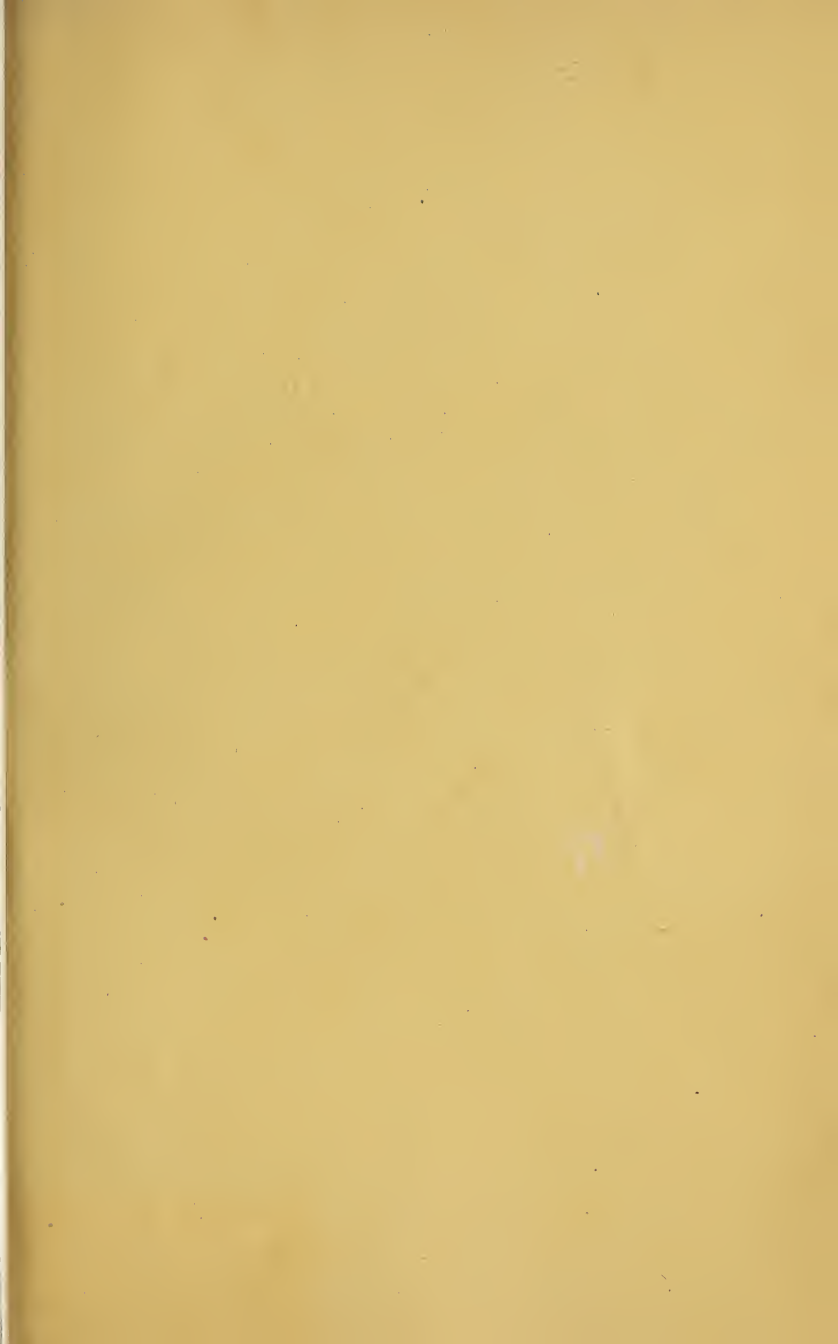
Originally the future of the verb הָיָא with נִי, according to the Syriac נִהִי, let it be.**

הִנָּא דְמַלְכָּא, by the king’s crown! † an expression for swearing.

* There is found no swearing by a mortal name, whether in the Talmud or in any other Hebrew book. Rashi, therefore, interprets this מֹשֶׁה as a complimentary expression of deference to the authority which is to be interrogated: so in the above instance, Thou, a second Moses, hast thou well spoken?

** This explanation belongs also to the above-mentioned R. Aebr. Lattes. A.

† הִנָּא is undoubtedly the L. toga, the garment worn by the Romans, and הִנָּא דְמַלְכָּא designs the toga prætexta worn by high officers.

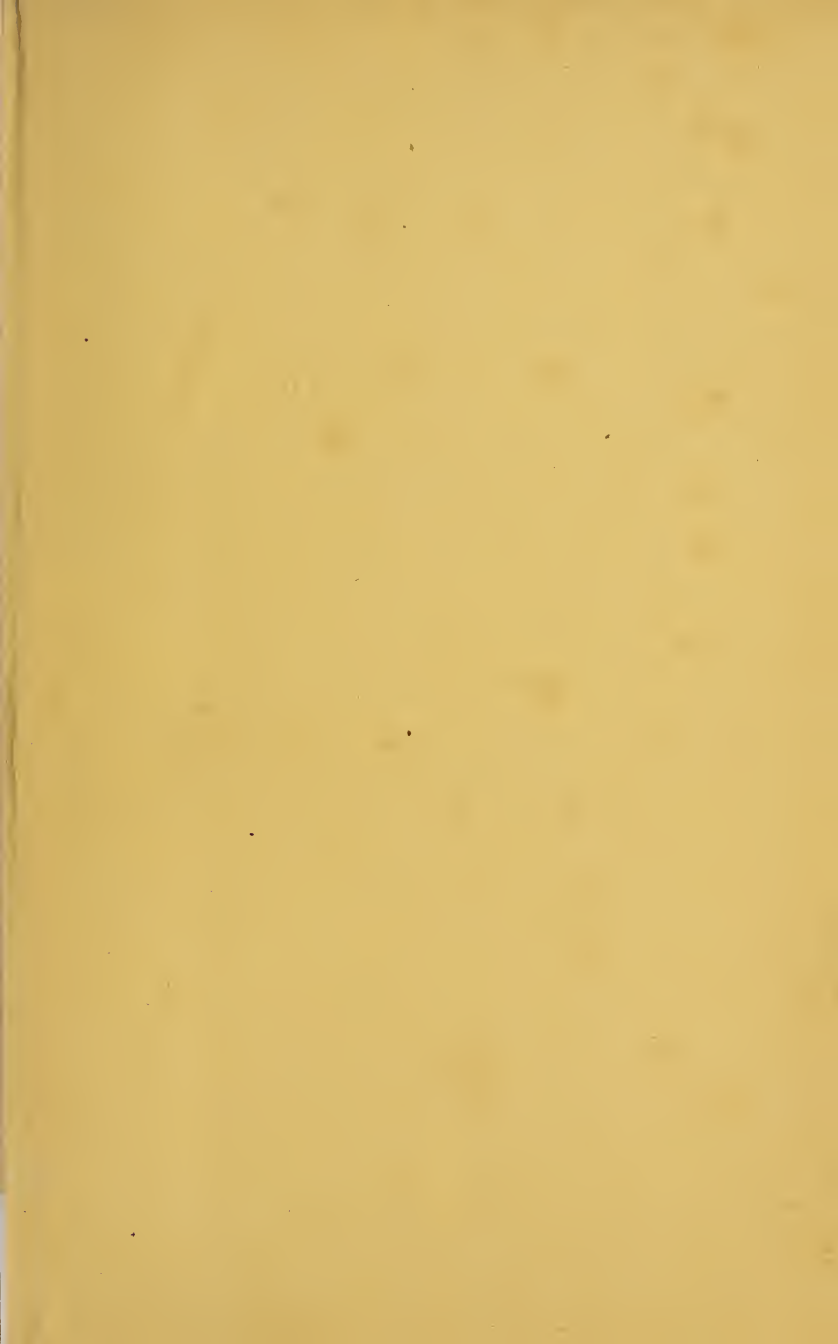


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